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FRIENDS IN PALESTINE

By
CHRISTINA H. JONES



Published by
AMERICAN FRIENDS BOARD OF MISSIONS
101 South Eighth Street
RICHMOND, INDIANA

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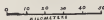
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FOREWORD

This booklet has been prepared to bring the story of the Ramallah Mission up-to-date. The story has been told many times in the past and the writer has borrowed extensively from these accounts. In addition, we have tried to include a bit of background material and to give some explanation of the Arab-Jewish problem; which is the most acute problem facing Palestine today.

You will note that we have used the simple spelling of the name of our village. We have done so because it is the one used in all earlier accounts of the mission and the one used now on maps and all official records.

The really important aspects of our story cannot be put into words: the intangibles of love, consecration and prayer, joys and sorrows, successes and disappointments, the devotion of countless ones who have served Palestine on the home-field year after year. We hope that you will read them into the story yourselves, for they are more real than the things we have written about.

We pray that this story retold may bring us all closer to the One in whose Name we have served, Jesus of Nazareth.

Christina H. Jones

Richmond, Indiana

April 6, 1944

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Introduction to Palestine

The history of Palestine is a record of the ceaseless movements of humanity from earliest times to the present. Someone has always been going somewhere through Palestine; some merchant has always been carrying his merchandise through Palestine; some military or political leader has always been using Palestine as a highway to his goal. The names of Sennacherib and Cyrus, Thothmes and Ptolemy, Alexander and Vespasian, Pompey, Mohammed, Richard, Saladin, Mohammed Ali, Napoleon, and Allenby, all reflect three thousand years of its history, and represent the races and nations which have had a foothold in that country for a longer or shorter time. Palestine has never been left to shape her own destiny, neither in the ancient world nor in the modern. Because of her unique geographical situation she has been called a Bridge or a Highway, the Belgium of Antiquity, or the Heartland of the World. No single metaphor seems adequate to describe this vastly interesting country.

Palestine is included in that part of the Near East which Breasted calls The Fertile Crescent, land lying between the desert and the sea. The influence of both on her history has been incalculable. From and across the desert have come pouring into her those forces which have most influenced her religion; but it has always been the West, the Mediterranean, or Great Sea as the Arabs call it, that has offered her an outlet. In ancient times she received from the East and gave out to the West but in modern times the reverse seems to be true. This peculiar closeness to the desert and her situation in the northern part of the Arabian peninsula which is the home of the Semitic peoples, have given her a place of almost unparalleled significance between the East and the West.

There is probably no older road in the world than the road from the Tigris-Euphrates valley through Damascus, Galilee, Esdraelon, the Maritime Plain, and Gaza to Egypt with its great river, the Nile. Thus, in ancient times Palestine was the highway over which the earliest intercourse between the two great civilizations of the Nile and the Euphrates was carried. In the time of Jesus, no less than at other times, there was a constant stream of traffic on the roads of Palestine; padded-footed camels laden with silks and brocades of wondrous

beauty silently wended their way from Damascus, oldest city in the world, to Memphis and Luxor. Caananitish merchants with their camels and donkeys laden with wheat and figs and rugs joined the train; Roman soldiers with the arrogance of conquerors, and the chariots of their generals travelling between the cities of the Decapolis on the eastern shores of the Jordan to Tiberius on the Sea of Galilee and Jerusalem in the mountain fastnesses of Judea, were common sights to be seen by any boy of Nazareth who cared to climb to the top of the mountains above the village and look down on the plains. No isolated country, this Palestine, but the home of a great people with a great destiny.

While this life was pulsing through the land, the Phoenicians were sailing on the Great Sea as far as England. They were peaceful merchants exchanging the good things of the East for the beauty of the products of the Cretan and Greek civilizations. Masfield pictures them beautifully in *Cargoes*:

*Quinquireme of Ninevah from distant Ophir,
Rowing home to haven in sunny Palestine,
With a cargo of ivory, and apes and peacocks,
Sandalwood, cedarwood, and sweet white wine.*

A thoughtful boy, standing on a hill-top above his Nazareth home must have thrilled at the sight of the high-tiered boats of the Phoenicians as they neared the coast of Palestine with a brilliant Mediterranean sunset behind them. Our name for the Book which has been carried to all the world with healing and hope comes from Byblos, a town on the Phoenician coast.

The races of mankind have streamed throughout the country all too often, as the names of their leaders indicate, bent on the arts of war rather than on the peaceful sharing of commerce. In very early times, the Hittites and Scythians came down from the north, they with their high-bridged noses and fierce natures; dark-skinned, fine-featured Ethiopians came from the south; Babylonians, Assyrians, and Persians from the east with their lust for conquest repeatedly marched

through Palestine on their way to Egypt. From Ur of Chaldea, the Hebrews came to settle in the Land and find their religious home. Alexander, in his attempt to conquer Persia, India, and Egypt must needs take Palestine on the way. The Ptolomeys and Seleucids followed Alexander and for almost three centuries dominated the country. It was Pompey who brought her under Rome in 65 B. C., to be ruled by that mighty empire through her glory and decay until the Arabs poured from the desert to conquer the West, breaking the last weak hold of the Romans. Centuries later, the blue-eyed, fair-haired Franks came to wrest the Holy Sepulchre in Jerusalem from the Moslems. They were to hold their sway for just a brief time, as we count history, about one-hundred years, but they were to take or send to their western homes much more than they gave to the land of their conquest: silks, linens, ornaments, spices, fruits, flowers, sciences, and education. They were followed by the Ottoman Turks who controlled the destinies of the country for about seven-hundred years. Once during that time, Napoleon threatened their power when he set out to conquer Egypt, but a small breach in the wall of the city of Acre and a few cannon balls are almost the only material evidences of his ill-fated campaign. Most of us will remember that dramatic moment in the last war when on November 9, 1917, word was flashed around the world that Allenby that day, unarmed, head uncovered, led his victorious troops into Jerusalem, giving a war-weary world a great thrill of joy because the sacred places were once more in the hands of Christian nations.

Such, in brief, is the history of Palestine as we read it in the Bible, the works of early and later historians, and as it can be read today in the reports of modern archaeologists who have brought to light from the very soil of the land its own fascinating story.

A highway for the nations; for the races of mankind, a symbol and reality; never determining her own destiny, yet determining the destiny of countless thousands of people whose lives have been touched by her influence, such has been the story of Palestine.

Geography

"But the land whither ye go in to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it; from the beginning of the year even unto the end of the year." Deut. 11:11-12.

If a study of the setting of Palestine reveals her especially as a highway, her geographical position shows her more particularly as a bridge. And as a bridge is a vital artery of travel and a symbol of union, this bridge has served the races conspicuously. It is a veritable Bridge of the Continents, the continents of the Old World and the civilizations which have influenced us most strongly.



Jacob's Well

The continents of Europe and Africa face each other across the long expanse of the Mediterranean Sea for 2,330 miles, two continents so unlike and remote from each other that it seems to give the sea an uncanny power. At the eastern end, the Mediterranean comes to a dead end, so to speak, at a coast line nearly four-hundred miles long, north and south between Africa and Asia Minor, the latter so closely united with Europe as to form a continuous area.

The geography of the Holy Land is so familiar to every student of the Bible that one hardly needs to go into the detail of it here, but a brief review of the salient features of the country may be stimulating and helpful as we try to get a complete picture for our study.

Modern Palestine is a strip of land not more than 170 miles at its greatest length and fifty at its greatest width, but it has all the variety of contour and climate of a much larger country, and with such striking contrasts as seem impossible in so small an area.

A central ridge of mountains averaging 2400 ft. in altitude dominates the country. In the Judean country where Jerusalem is situated, these mountains seem bare and aloof, stern and unyielding. As we follow the range towards Galilee, the mountains rise out of the smiling plains above Samaria and Esdraelon taking on the more kindly attributes of the country about them. A break in the range has formed Esdraelon which extends from the Mediterranean Sea to the River Jordan, one of the most historic places in Palestine.

When one stands on the eastern slope of Olivet and gazes down on the valley below, he realizes what it has meant to Jerusalem to have the desert almost at its very door. The scene is one of the most awe-inspiring one can imagine. Jerusalem, from its eminence of 2,500 feet looks down on the lowest depression on the surface of the earth. The Arab name for it is The Ghor or Depression. The Dead Sea lies in it, 1,280 feet below sea level, and stretches to the south. There at the northern end is the wilderness associated with Elijah and John the Baptist. The Mount of the Temptation overlooks this desert country; and it was here that Jesus first met John the Baptist. The desolation of the scene is broken by the oasis called Jericho. The Arabs call it The Place of Fragrance. A clear, over-flowing fountain, fed from the eastern slope of the Judean hills makes it a fruitful place and a happy sight. Orange groves, vegetable gardens, and tall trees make it a place of desire, and such has been its history.

Rising abruptly from the eastern side of the Dead Sea is another mountain chain in which Nebo is conspicuous. Yon-

der the River Jordan flows into the Dead Sea and loses itself in the harsh waters so full of chemicals that no living thing can exist in it. As we stood on the shore of the Dead Sea one day a small fish was washed ashore at our feet. It was a small thing to brave such a relentless sea and it paid the price. Less than one inch of rain falls in that valley each year.

From that same spot on Olivet, however, a much different picture may be seen. Simply by turning to the west, one can look to the lower hills of the Shephelah and the Maritime Plain to a scene infinitely fair and happy. There in the early spring, the fields are ripening unto the harvest, the trees bearing figs, olives, almonds, and apricots are coming to fruit. And the blue Mediterranean in the distance gives a sense of vast horizons. The contrast from the desert view to the east is all the more striking because the distance is so small.

In the northern end of Palestine lies Galilee, in contrast with the Dead Sea, radiantly lovely. She lies 600 feet below sea level fed by the waters of the River Jordan which has its source high up in Mount Hermon, tumbles down to sea level at Lake Huleh ten miles north of the Sea of Galilee, thence into the Sea of Galilee before she goes on her way to the south. The hills about her are friendly as has been the life of the fisher-folk who have depended on her for a living. Only about sixty-five miles separate the two seas of Palestine, yet no two seas so close together, nurtured by the same mother, could be so alien in character. How they have influenced the lives of those who have lived around them is one of the most impressive features of Palestine.

From the living waters of the Sea of Galilee to the chemical waters of the Dead Sea; from the height of Mount Hermon, 9,000 feet, snow-capped, majestic, to the depression of the Jordan Valley; from the encroaching desert to the rich plains of the Philistines would seem contrast enough for any country. But the geography of the country offers us still more. The lovely plain of Esdraelon between Mount Carmel and the hills in the north is in striking contrast to the desert places around Beersheba in the extreme south. Abraham had to dig seven wells, as the name indicates, when he tried

to make a home there and one can see the water-wheels going there today pumping water from the ground for the people. In winter time, the River Kishon in Galilee breaks forth in little streams in many places, soaking the earth with its nourishing waters.

To read one's Bible is to realize how close to nature the people of Palestine have always lived. It is full of references to the mountains and the valleys, the sun and the moon and the stars, the trees and the flowers, the wind and the rain and the dew. Sometimes these references are to remind us of God's love, sometimes of his judgments, sometimes as symbols of man's spiritual seeking.

The Climate

"For the land which hath drunk the rain that cometh oft upon it, and bringeth herbs meet for them for whose sake it is also tilled receiveth blessing from God." Heb. 6:7.

There are really just two seasons in Palestine, the wet and the dry; "Seed time and harvest, cold and heat, and summer and winter". The rains begin in November, usually, and end in April; the rest of the year rain is almost unknown. During the rainy season, sub-tropical Jericho is balmy, Jaffa and the sea-coast towns temperate, and in the hill country the cold winds blow piercingly from the Mediterranean, north and northwest, occasionally bringing snow. If snow does come, however, it does not lie long on the ground for the sun of the noon-day is warm. Evenings are cool well into the summer. Then in summer, Ramallah and the surrounding country is pleasantly temperate, the coast is hot, and Jericho unbearable after about seven o'clock in the morning.

Usually in May and September the sirocco blows bringing intense heat from the desert. Hot and dust-laden, vegetation falls before it as from a blast: "Shall it not utterly wither when the east wind toucheth? It shall wither in the furrows where it grew." Ezekiel 17:10. "The east wind dried up her fruit." Ez. 19:12. People become tired and feverish,

have headaches and nose-bleed, and are often irritable when the strong desert wind blows. Again the Bible tells us about it in language that is wonderfully vivid and true: "And it came to pass when the sun did arise that God prepared a vehement east wind; and the sun did beat upon the head of Jonah, that he fainted and wished himself to die, and said, "It is better for me to die than to live". Jonah 4:8.

Much has been written about the effect of climate on people. Palestine is a laboratory for the student of this subject and even the layman cannot but be impressed by this aspect of the country.

Flowers

Before the first rains come, the land is truly thirsty, but following it the country-side is transformed. It is as if the flowers had been waiting for the kiss of the first raindrops to waken them. In the valleys around Jerusalem and Ramallah, we find, first of all the narcissus, long-stemmed and fragrant in great profusion. They are followed by a paradise of flowers and of such variety that few of us can begin to name them. There are cyclamen, anemones, these in every shade from red to white like tiny rose-buds when they first appear, ranunculus, poppies, holly-hocks, and tulips in their season making it as one American botanist called it a "botanist's paradise." The girls of Friends Girls School used to enter a flower show in Jerusalem each year and have been known to exhibit over two-hundred wild-flower specimens which they had collected in one or two afternoons in the valley.

Ploughing and sowing are done after the first rain and a sense of security comes to all. The coming of the rain is not just a change of weather or the normal cycle of climate in the Holy Land; it is evidence of God's continuing care for his people and His assurance that He will provide for them. No longer will the women need to spend long hours at the springs filling their jars but the water will gush forth in abundance. There will be food for another year; it is a time for thankfulness and joy. This constant dependence on God gives one a



Plowing Scene

sense of His nearness and an intimateness that seems to be the peculiar possession of the Semitic peoples. When Jesus used the metaphor of water to make clear his teachings, he knew that his listeners would understand. The association of so many Biblical events with springs is no coincidence. Springs are the "eyes" of the country, tremendously important in a land where for months no water falls on it.

The Fruits of The Land

Most of us think of Palestine as a barren land with little vegetation. To the casual traveller, especially if he goes there during the summer, it is just that. However, if one can remain through the cycle of the year, he is surprised and delighted with the variety and quality of the fruits of the land, the vine, and the tree. And because there are three distinct altitudes and climatic conditions and distances are not great, it is possible to have a continuous succession of fruits and vegetables throughout the year.

Wheat, barley, lentils are basic foods of the people and are served in many appetizing forms. Vegetables which they commonly use and which grow large and abundantly are

cauliflower, cabbage, Italian squash, eggplant, okra, spinach, tomatoes, cucumbers, radishes, artichokes, carrots. These they serve with lamb and rice or wheat or make into stews in tasteful dishes that nourish and please. They like to stuff vegetables with rice and lamb, the stuffed grape-leaf being one of their choicest dishes. Their salads are very delicious garnished with their own special dressings.

But it is the fruit of Palestine that is unforgettable. Jaffa and Jericho oranges have a reputation that extends all along the Mediterranean and in the British Isles. They are unsurpassed for sweetness, rich juiciness, and texture. Grape-fruit, lemons, apricots, figs, dates, bananas, pomegranates, watermelon, and muskmelon ripen in succession through the year. The grape seems to deserve a eulogy of its own. The Old Testament records tell us about them. You will remember that Moses sent men to spy out the land before they were all to enter it and the spies returned with their story. From Hebron they brought grapes and pomegranates and figs: "And they came unto the brook Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between them on a staff." Nu. 13:23. They seem like a miracle coming to ripeness in August, nearly four months after the latter rains. In the hill-country of Judea they are grown on terraced hills and the care of a vineyard requires skill and patience. We find an excellent description of a modern vineyard in Deuteronomy 5:2: "My beloved hath a vineyard in a very fruitful hill and fenced it and gathered out the stones thereof, and planted it with the choicest vines and built a tower in the midst of it and also made a wine-press therein." The vines grow along the ground but when the fruit begins to come on, the husbandman puts stones under the clusters to keep them off the ground. He also covers the vines lightly with leaves and twigs when he prunes them so that there is a covering over the fruit when the rains are over and the dry season sets in. The nightly mists that sweep up from the Mediterranean soak the covering and the grapes gently, thoroughly. The covering protects the grapes from the hot sun and keeps the moisture underneath. Thus the miracle of being able to push back the leaves and finding a large bunch of cool, juicy grapes on a hot summer day. The common variety is the thin-skinned white grape



Watch Tower

which in addition to being eaten fresh and luscious from the vine is made into wine or a sort of molasses, or is dried for raisins. A study of our Bible with its many references to the vine, the watch-tower, and the husbandman helps us to understand how vital a place the grape had in the life of the people in ancient times. This is true today. When the grape season is on, families build watch-towers in the vineyards where they go to live. They need to protect their crop from the jackal, the little foxes that destroy the vines. This is an unusually happy time for the farmer.

When Athena wished to give the people of Athens a gift, she gave them the olive. To the people of Palestine, the olive is a very precious gift from Jehovah to them. It has as great an influence on the economic life of the people as any one thing. One cannot imagine what they would do without it. I remember hearing someone say one year when the olive crop was unusually good, "There will be many weddings in Nablus this year". Olives meant money and money meant that people could afford to get married. They are used as a food for breakfast, dinner, supper. Some native dishes simply are not complete without them. Green olives are bruised between two stones and put in heavy brine. Preserving them is as simple as that. Every village has its oil-press and the oil is used in countless ways, chiefly as a food. Soap is a by-product;

and what the cakes of soap that one buys lack in beauty they make up for in purity and general excellence. The village of Nablus, the ancient Samaria, is famous for its fine soap. The stones of the pressed olives make good fuel. The tree with its soft grey-green leaves is very beautiful on the landscape and takes on real character with age, helping one to appreciate the oft used simile of a man's likeness to a tree.

Since the very nature of this booklet prevents us from making too long a treatment of the fruits of the land, we must stop here. Perhaps one word about the fig tree should be added as it is also such an important tree for food, and it is familiar to us in many sayings and parables. Eaten fresh or dried, it is good and nourishing. The time to eat a fig is for breakfast when it is just picked from the tree at the side of the house, drenched with the cool dews of the night. Then it is easy to give thanks in the morning for gifts straight from the hand of God.



Palestinian Barn

Stones

One other feature of the Holy Land which astonishes the visitor is the presence of so many stones. This is particularly true of the Judean country. There, most of the houses are built of stone, all the fences and terraces are built up of stones, and there always seems to be plenty for every purpose. For instance,

a vineyard is on a terraced hill with stone retaining walls, the watch-tower is made of stones and the entire piece of land owned by a family has a stone fence around it. They are used as sacred markers. If one comes to a shrine for any reason, he may place a stone at the spot where he caught the first glimpse of the holy place so that other travellers or pilgrims seeing the stone may stop to see also. Unfortunately, they are often used as weapons as they come to one's hands so readily. Stoning was a common practice in ancient times. A complete Biblical concordance gives many, many references to them. The writers of the Bible knew its value as symbols and often we find them coming readily to the lips as metaphors; "If thy son askest for bread, will you give him a stone?" "He will give his angels charge over thee lest thou dash thy foot against a stone." "A hardened heart is like stony ground." The wise man builds his house on a rock and of good stone.

The Arab people have an explanation for this abundance of stones.

According to the story, when God made the world he put all the stones for the world in two bags. Calling two angels to him he gave each a bag and told them to go, one east and one west, and scatter the stones evenly over the earth. Unfortunately, as one angel was flying over Palestine, having barely started, for it is well known that the center of the world is there, his bag burst and all his stones fell on this spot.

People and Religions of Palestine

Palestine is an Arab-Moslem country, part of what is known as the Arab World, that world which, according to George Antonious in the Arab Awakening, is "that continuous chain of countries stretching from the Atlantic sea-board in the west, along the southern shore of the Mediterranean to the Persian border in the east; the northern coast of Africa from Morocco to Egypt, Syria, and the Peninsula of Arabia."

This does not mean that the people of these lands are of pure Arab racial stock, but it does mean that there is a large

implantation of Arab stock in the racial soil and that the language and manners and thought patterns are dominantly Arabic. Thus we must realize that the term not only means one from the Arabian peninsula but may mean one who has become Arabised, shall we say, through the assimilation of the language, culture and racial stock of the Arabs. For nearly four hundred years the Arabs possessed and transmitted the science and literature which played such a large part in the European Renaissance. The Arab in his person may be herdsman, bedouin, farmer, artisan, doctor, writer, philosopher, or statesman, and his interests cover a vital part of the world.

The Moslem world is made up of a vast world embracing the Arab world and reaching out to take in Persia, Turkey, Egypt, Syria, large numbers in India and China and the westernmost parts of Africa. The number of Moslems in the world cannot be given with any accuracy but the estimate of 235,000,000 is probably nearly right. In India alone there are 70,000,000. It is said that seven out of every eight Moslems live under the flags of the so-called Christian nations. The fact that there are no large scale conversions to Christianity may give us cause for deepest reflection if not for contrition. It would be wrong to imply that every Arab is a Moslem but correct to say that most Arabs are Moslems, and they are united to every other Moslem in religion, a tie that seems to be more potent among them than it is among Christians. For instance, when something happens in Palestine that does not seem fair to the Arabs, there are reverberations and repercussions in the mosques of Cairo, Damascus, and Delhi. Arab is a racial term, but Moslem is a religious one.

In addition to the countries already mentioned, Moslems are found in Russia, Turkestan, parts of Siberia, Bokhara, the Malay Peninsula, Madagascar, Albania, Bulgaria, Jugo-Slavia, the Crimea, and Russian-Europe. There are a small number in the United States.

Arabs had emerged from the desert long before Islam arose, and they had established themselves in regions bordering the Mediterranean two centuries before the Christian era; but whereas their penetration was conditioned by their economic



Roman Ruins

needs and not at all for propaganda purposes, the Arabs who swept out of Arabia in the seventh century A. D. in their conquest of the West, were on fire with religious zeal. At this time, what is called the Arabisation of the southern Mediterranean was completed. On the other hand, it is worthy of note that although the Arabs were to influence the civilizations of Spain, Southern France, and other southern European countries for all time, these countries did not adopt the language or customs, or assimilate the racial stock of the conquerors to any marked degree.

In the West, our traditional picture of the Arab is of the bedouin. They suggest to us all the color and romance of the East. We picture them in flowing robes, colorful silken head-dresses, riding on camels or fleet horses, living an unhampered existence, free at any time to "fold up their tents and silently steal away". The picture is usually enhanced by a sort of

mystery about their private lives, the harem, a suggestion of ruthlessness and cruelty to people of other faiths, and a tribal life that seems to be a life of outlawry. It is true to the extent that Hollywood is a picture of life in the United States or that most Americans are gangsters or racketeers.

Actually, one finds there as everywhere the drab and romantic, the poor and the rich, clever and dull, cruel and kind, honest and cunning, people just like us. The bedouin of Palestine and the Arabian Peninsula have as stern and firm a code of living as we know. It provides for their needs in a remarkable way. And woe to the one who transgresses the code! In the Old Testament stories of Abraham and Isaac and Jacob, we have a good picture of the life of the semi-nomad, with startling realism and accuracy. Abraham, the desert sheikh or chief of the tribe, would feel quite at home in the tents of Arabia today.

There is a fairly large group of these bedouin living in Palestine who have quite an influence on the economic life of the country. Some of them are rich with large herds of camels and flocks of sheep and goats. They are very proud of their way of life and are to be treated as independent people. Colonel Lawerance in his books, *Seven Pillars of Wisdom*, and *The Revolt in the Desert*, has given us an excellent picture of the bedouin and we realize they are an unusual people.

Another group, and by far the largest group in the country are the fellaheen or farmers. They are settled farmer-folk who love their villages, are incredibly poor and their health conditions appalling, but they are essentially sturdy, which, with the fact that they live most of their lives out-doors helps them to overcome conditions that would be fatal in other surroundings. They, too, in their way of life, quite unconsciously maintain the Biblical character of the Land. They know how to give themselves completely to the emotion of the moment: the coming of a baby boy, an engagement, a wedding, joy over the return of a loved one from a far country, thanksgiving for the rain and harvest, for recovery from illness, or sorrow when death comes to the village. They feel close family or tribal ties, take an interest in the political life of Palestine, and in-

creasingly in education. The rate of illiteracy among them is very high but the westerner is wise not to confuse his terms in describing them, for they may be ignorant in one sense but they are highly intelligent and possess a type of knowledge most useful for them. They can do much with little. A neighbor once sent me a piece of cake from a recipe I had given her. It was perfectly baked and delicious. I asked her afterwards how she had baked it because I knew she had no oven other than the one for bread. She took me to the back of her house and there was a little oven she had made herself, as perfect for a cake that required slow baking as one could wish.



Village Community Oven

How they have persisted and made a living from the stony soil with their simple implements is remarkable. In many of the villages, land is held in common and parcelled out each year. The head-man or mukhtar, the chosen one, (which by the way, is the name of the Reader's Digest in Arabic) is an important person and many grave decisions are made by him and his counsellors under fig or mulberry trees. There are hundreds of small village groups, holding their common land and sharing what they have with each other. I believe it could be said that if you were to find a hungry person in the average village, you might conclude that the whole village was hungry. Their pleasures seem simple, yet they center chiefly around fundamental human situations common to all people,



Village of Beit Ur

births, marriages, hospitality, friendship; and they have tears for only the *real* sorrows of life.

The arts and crafts of the village people are interesting and beautiful. Weaving, basket-work, silver ornaments, rugs, laces, and needle-work can be found in most of the villages, not all in any one place, but when brought to an exhibition, they make a beautiful collection of native crafts. The dress of the Ramallah women alone combines durability, adaptability, and beauty of design so well that it is becoming to all. The head-dress with its artistic use of actual money, the wedding dowry, makes our western, seldom really beautiful bonnets, seem rather common. The Ramallah dress is made of hand-woven linen, decorated with intricate designs in cross-stitch, on the thread of the linen. They use native silk thread from Damascus in a soft shade of red for the dominant color, often outlining the motif in black, and the effect is striking. The women of Bethlehem also have a remarkably beautiful costume in

elaborate design and with the coin head-dress. Many of the villages have their distinctive dress which makes a study of the costumes of Palestine of great interest.

Living in the cities, working in the government offices, teaching in the schools, practicing their professions, owning lands or orchards, taking part in the political and civil life of Palestine are a large group of the intelligensia. They have been educated for the most part in the many missions schools found in various parts of the country, many have gone to the great universities of Beirut or Cairo, and a surprisingly large number have studied in the universities of Europe or America. Their homes are attractive and family life is very important to them. This group knows the history of the Arab people and are very proud of their traditions. They know a great deal more about the West than the West knows about them, a condition which we should try to remedy if we would understand post-war events. They are also quite worth knowing for themselves. A large number of the children in the Friends Schools in Ramallah come from this group and it is the hope of the teachers in the schools that they will develop an interest in the less privileged classes as they are educated in the Christian atmosphere of the boarding schools. The fact that they also represent the Christian and Moslem religions makes us hope that as they live together as young people they will grow up with sympathy and tolerance for each other and positive friendship.

One tradition of which they are all very proud is their hospitality. They have developed it to an art and no more gracious hospitality is found anywhere. Growing out of the peculiar economic and social necessities of life, it has become a ritual observed with a spontaniety and naturalness, which removes it from mere form. It is a warm, generous expression of a people who have developed a language that has finesse, cooking to a fine art, and neighborliness to a religion. The fact of their constant dependence on Allah who is "closer than hands or feet" has much to do with it. The stranger travels under the protection of Allah, he is to be received as such. Furthermore, the host of today may be the traveller or even fugitive of tomorrow and "with what measure you mete so shall it be measured unto you".

Until 1914, the number of Jews in Palestine was very small indeed. There were about 12,000 in 1845; by 1881, the number had grown to about 25,000; and when the war broke out in 1914, it is estimated that there were 60,000 in all.

The early Jews were not very different from their Christian and Moslm neighbors save in their religious practices. They spoke Arabic and lived according to the customs of the country. Although they represented only a small part of the Jewish world, however, the fact of their *being* in the Land of Israel was a great comfort to Jews everywhere. For the Jews, though widely scattered, could not forget their history in Palestine and their religion was rooted in its soil. It gave them a sense of unity and was a sustaining hope of eventual deliverance.

When Anti-Semitism raised its ugly head in France, Russia, and Eastern Europe in the latter half of the nineteenth century, societies were formed to provide relief for oppressed Jews. It was very natural that the hope of settling them in Palestine arose and plans were drawn for such a program. Baron Edmond de Rothschild made himself responsible for seven pioneer colonies, which accounts for the increase of the number of Jews in Palestine between 1881 and 1914.

If the Arabs were troubled about this increase, they did no more than protest to the Ottoman Government at Constantinople, and the assurance that immigration was to be limited satisfied them. There was never any violence and their relations with the continuing group were friendly.

Since the post-war, 1914-1918, Jewish settlements are discussed in a later chapter on the Arab-Jewish problem, we shall not go beyond the 1914 period here. Much opposition to the Zionist movement has come from the older Jewish inhabitants, long adapted to life among the Arabs, who feel little unity with the young, vigorous, aggressive immigrants from Europe.

Religions of Palestine

Palestine's place in the history of mankind and in the hearts of millions of people throughout the world is not due

to its functions as a bridge or a highway, important as they are, but to the religious insights and inspiration emanating from it which have influenced humanity. Perhaps there is no other spot on earth that is loved by so many people. For it is the Holy Land of the three great monotheistic religions of the world, three religions bound in a peculiar way to each other but fulfilling their separate destinies as though utterly alien, Judaism, Christianity, and Islam. These three religions have a tremendous appeal wherever there are people seeking God, Islam and Christianity being missionary religions of great power, having converts in most of the world.

The Jewish people grew into a conception of God sublimely beautiful as they sojourned in Palestine. It is one of the most remarkable records of history that they kept their monotheism in the midst of the Canaanitish and other religions to which they dwelt so closely. It was not always easy, as our records show so graphically in the Old Testament stories. Yet they attained great spiritual power.

Their history in Palestine is a strange one. Following a sojourn they migrated to Egypt where they were prosperous for a time but finally suffered great persecution under the Pharaohs. They returned to Palestine under the leadership of Moses, whose story is so familiar to every child who ever went to Sunday school. They maintained their hold by almost constant fighting. The Philistines on the Maritime Plain and the Canaanites in the upper Jordan Valley kept them for long periods out of their territory. For only the briefest time, after the campaigns of David and through the work of Solomon did they ever attain what might be called control of the country. On Solomon's death the kingdom was divided and from then on declined. Their sanctuary was the Judean and Ephraim mountain range with Jerusalem as its capital and holy city. The Babylonian captivity followed after two centuries of decline and many of the captives did not return to the homeland when it was possible to do so. Those who did return set themselves to rebuild the temple of Solomon but never again were they to control the country politically. However, this was a fruitful period for their culture and the development of their religious faith. Although the year 136

A. D., marks the Dispersion, the number of Jews then remaining in Palestine was small. They were already a scattered people.

Yet the religion of the Jewish people has lived on in vigor and intensity, their prophets are our prophets, their songs our songs, their God our God.



Gethsemane

Christianity followed with its great missionary message: "Go ye into all the world and preach the gospel." Significantly, it spread to the West through men of tremendous power and permeated the Roman Empire. The story of the martyrdom and triumph of these men and women is one of the most stirring in the history of religion. Its vitality today indicates the power of its message. While Judaism was written in Hebrew, Christianity was written in Greek, indicating that this new religion was to grow from the exclusiveness of Judaism to an infinite inclusiveness of the Gentiles and all people everywhere.

About six centuries after the rise of Christianity, the Moslems came from Arabia and conquered Palestine and soon the



Jerusalem, from Mount of Olives

religion of Islam was established as the dominant religion, which it remains today. They built a mosque on the site of the temple which had been destroyed some centuries earlier and Jerusalem was established as second only in importance to Mecca and Medina. Islam has its roots in Judaism just as truly as Christianity. Many who cannot make the pilgrimage to Mecca go to Jerusalem because of its sacred associations with the Prophet, not instead of such a pilgrimage but as a compensatory one. Since we are less familiar with Islam than the other two religions of Palestine, perhaps a brief statement of its beliefs would be helpful.

First of all, we should define the terms we use in referring to this religion. Since the founder was Mohammed, we often call his followers Mohammedans. The central belief of his religion is complete submission to the will of God, the Arabic term for which is Islam. One who believes in Islam is a Moslem. We often use the terms interchangeably but actually they are not synonymous, Mohammedan refers to the founder, Moslem to the belief. Their places of worship are called mosques which comes from the word meaning 'to bow down'.

Moslems believe that Allah revealed himself to Mohammed and through Gabriel dictated the Koran to him. Mo-

hammed wrote the revelations down on whatever was at hand, ribs of palms, blades of sheep-bones, or on soft white stones found in the desert. It is therefore a sacred book containing Allah's own words, Mohammed was only his instrument. It is the literary standard for all Arabic writing now. The Koran is divided into suras or pictures and is the book of the law and of dogma, of a design for living. The drinking of wine, gambling, and the eating of pork are forbidden. At the great and very ancient university in Cairo, El Azhar, the Koran forms the basic study of the curriculum.

The language of the Koran is a stately rhymed prose which lends itself to intoning and lovely cadence. Even if one does not understand the words, one can appreciate something of its beauty when it is read by a trained holy-man.

The following is considered one of the most beautiful passages in the Koran.

*God! There is no God but He, the Living, The Eternal;
No slumber seizeth Him, nor sleep;
His, whatsoever is in the heavens, and whatsoever is
in the land;
Who is he that can intercede with Him but by His
own permission?
He knoweth what hath been before them and what
shall be after them;
Yet nought of his knowledge shall they grasp, save
what He willeth;
His throne reacheth over the Heavens and the Earth;
And the upholding of both doth not burden Him;
And He is the High and the Great.*

They also believe that Allah has sent many prophets to earth, the greatest of whom were Adam, the Chosen One; Noah, the Preacher of God; Abraham, the Friend of God; Moses, the Spokesman of God; Jesus, the Word, or sometimes the Spirit, of God; and Mohammed, the Apostle of God. The latter is greatest because he is the last great revelation of God and was sent to all mankind. They claim, however, that all the prophets are revered alike. It is interesting to remember that the key to the Church of the Holy Sepulchre in Jerusalem

is in the hands of a Moslem family who regard it as a special trust. They may tell us with a wise and understanding smile that they must hold it to keep the Christians from quarrelling among themselves or from killing each other.

It is significant that all the holy places of the Hebrews in Palestine are held by the Moslems. This is not as surprising as it might seem when we realize that most of the converts to Islam in the seventh century were people whose roots had been in the Land from the most ancient of days. The mosque over the cave of Macphelah in Hebron where Abraham and many of his family are buried is one of the most important mosques in Palestine. One not of their faith must get special permission before he is allowed inside this mosque. The tomb of Samuel is also zealously guarded by the Moslems.

There are five important duties exacted of every true believer. The first of these is the acceptance of the creed: "There is no God but God and Mohammed is His prophet." This is repeated on all occasions and in many different circumstances.

The second requirement is prayer, which is observed five times a day. This is performed with care for every detail of the ritual. It is the duty of the muezzin, a man appointed for this office, to call the people to prayer from the minarets or the roofs of the mosques. He is usually a blind man for the minaret is a high tower overlooking the village or city and commands a view of all the roof tops. Moslem women might be on the roofs of their houses when the call comes and since they must be protected from the gaze of men, a blind man is appointed for this office. The first call comes before dawn when there is just enough light to distinguish between a black and a white thread. The muezzin mounts the ninety-nine steps of the minaret and soon his voice is carried to all:

God is Great.

I testify that there is no God but Allah

I testify that Mohammed is the prophet of Allah

Come to prayer, come to good works

God is great

There is no God but Allah.

The call has a strange quality as it floats musically from the high place summoning a waking world to the day's work and reminding it to pay homage to Allah. In the morning the muezzin reminds them also that "prayer is better than sleep". They pray again at noon, mid-afternoon, sunset, and two hours after sunset.

The third duty is fasting. This is done during Ramadhan, the tenth month of the lunar year. The Moslem year is a lunar one which is ten days and a few hours shorter than the solar year so that the fast is at a different time each year. This is not an easy fast for any but the very rich. No food or drink may pass the lips from dawn to sunset after which, however, it is permissible to eat all one pleases. Each year a number of our boys would pledge themselves to fast during Ramadhan and we tried to facilitate it for them, but very often they gave up after several days as it was too hard to keep on with their school work and keep the fast, too.

The true Moslem must give alms, legal ones or free-will offerings. Legal alms is two and a half per cent of one's wealth. This is a fourth and important duty.

The highest duty cannot be undertaken by everyone but it is a goal. That is the pilgrimage to Mecca. A pilgrim must save enough to pay his own expenses and provide for his family in his absence. A woman may make the pilgrimage but she must be accompanied by her husband or a relative.

We have already indicated the approximate number of Moslems and the extent of the Moslem world. It is not a religion or a racial group we can dismiss lightly.

The heart of their religion is expressed in the word Islam, which really means submission, submission, to the will of God. Therein may lie its strength and its weakness. The common expression, "Min Allah, from God," while it has in it a sense of the greatness of God, yet may excuse human effort, and a fatalistic philosophy marks much of the Moslem world.

Just what does it mean to be a Moslem? One is a member of a large religious body bound by a common tradition and a great history. The Moslem points to Cairo, Baghdad, and Damascus with pride. Family ties are strong, regulated by laws that are sacred. Many of the factors of our lives that are cared for by the civil courts in this country are handled only in their religious courts, for example, marriage and inheritance. The fact of an ever present Allah who giveth and taketh away, who must be propitiated, and must not be offended, to whom one does not pray for things because He knows what we need, but to whom one prays in adoration, is fundamental. The first word a baby must hear is Allah, and it should be on the lips of the dying.

If a Moslem wishes to change his religion, he must go before the religious court of his own people and the one which he wishes to adopt. It usually means a complete break with his family and too often only a luke-warm welcome from the Christian community. This is a fact we must remember in all our thinking about Moslems. It is not the comparatively simple step we take at home when we wish to become members of the Church or change our church membership.

Mohammedans are hard to reach with the Christian message. They themselves are missionaries, every one of them, so that the Moslem trader in Africa is also a missionary. He is seen at prayer five times a day, and he is not as remote as the European missionary. He has reverence for the personality and teaching of Jesus, but he does not trust Christians. That he does not, is not necessarily his fault. The history of Christianity in its relations with the Moslem World is not a very inspiring one. The Crusaders sacked Jerusalem slaying thousands in the Holy City. And in modern times, Moslems watch the play of European politics throughout the world, see Christians in fierce and bloody wars, and cannot reconcile our acts with our gospel.

We must not forget, either, how important the mosque in Jerusalem is to them, nor how great their love for the country of Palestine.

For better or for worse, these three religions exist in the Holy Land today, the Moslems comprising by far the largest group. In any settlement of Palestine after this war the wishes of the Moslem majority and the Christian minority cannot be ignored, either for their sakes or ours.

Friends in Palestine

When early in the year 1867, Eli and Sybil Jones asked to be liberated by China, Maine, Monthly Meeting for service in Europe and the Near East the meeting considered it prayerfully, as was their wont. Nor did it occasion much surprise, for these Friends had often asked for such liberation as they had felt the call to go to many parts of the United States and Europe. They had even gone to Liberia once on as arduous a mission as ever a disciple of Jesus had been called to go.



Native Ramallah Girl

Sybil Jones was then in her fifty-ninth year and in frail health, Eli Jones was sixty. There must have been many in the meeting who wondered if she could survive such a long, hard journey, but if they did, there was no utterance given to the thought. These dear friends had often laid upon the meeting the burden of their concerns and had always been upheld by them. And there was abundant testimony to the Divine leading which prompted their concerns. So they were liberated for this service by China Monthly Meeting, Vassalboro Quarterly Meeting, and New England Yearly Meeting.

At the last meeting they attended in China, Maine, before leaving their home, the meeting-house was filled with fellow townsmen from other churches as well as from their own Society for they were held in high regard. And their concern to travel in the ministry of the gospel to the Holy Land itself seemed momentous. Their aged mothers sat in the meeting beside them as they had probably sat at their marriage years before and gave their benediction to this new venture of their children.

A large company which included the governor of the State of Massachusetts and a general, saw them off at Boston on April 10, 1867.

These Friends were peculiarly fitted for their great mission. Eli Jones was a farmer who took a live interest in the welfare of his community. He had served his state acceptably in the legislature, and was a minister of great power in the Society of Friends. He had accompanied his wife on her many journeys in response to calls laid upon her, in the homeland and abroad, caring for her with the tenderness and devotion that had made their union a sacrament. Rufus Jones describes him as follows: "Of medium height, possessing a very large head, penetrating, earnest eyes, and impressive in his movements, his rising always gained him attention. His voice which in childhood had been imperfect, grew clearer and more emphatic with use, and by constant attention to careful enunciation he gained the power of distinct expression to such a degree that after having on one occasion found it necessary to speak continuously in the Newport meeting-house for three

hours, he was told by those in the farthest galleries that not a word had been lost. In his most earnest appeals he is decidedly eloquent, and many there are who have heard in his vigorous words that call which lifts souls from dreamy thought to action."*

Sybil Jones was one of the ablest of a group of women ministers that greatly influenced our Society in the middle years of the last century. The mother of five children, her heart yearned towards youth in a special way and she had great influence with young people. In addition to her great gift of spiritual insight and power she was endowed with a presence and a voice that lent these gifts a fitting medium. "The tall, erect, queenly person, the large head, the high forehead, deep hazel eyes, the smile which so often played upon the lines of her countenance—all took a new meaning as the 'light which never was on land or sea' shone through them, proving that her city was in heaven", and that she indeed was, "a fellow-citizen of the saints". In the few months preceding her death she attended some one-hundred-forty meetings principally in her own state "in which she appeared like a reaper gathering her harvest".

"Her voice was soft as the wind in the trees and strong to reach the farthest seats. There was music in it which charmed and a reserved power and volume which she could use when the occasion called for it."

When they reached England they were joined by Alfred Lloyd Fox of Falmouth, England, and Ellen Clare Miller of Edinburgh, Scotland. These friends were invaluable companions taking over many of the details of the journey and entering into the mission as faithfully as ever companions of Paul had helped him on his journeys.

They did not arrive in Syria until nearly the end of October 1867, as they had travelled in England, Scotland, and France rather extensively after leaving Maine. In Syria, they

*Eli and Sybil Jones—*Their Life and Work*—Rufus M. Jones

found extensive missionary work going on under American and British Missions. They were under a real concern to speak of the love of Jesus to as many as possible and the account of continuous service in all the mission schools and churches in many towns and villages is a record of strenuous activity. They spoke to the students of the Syrian Protestant College, now the University of Beirut, among other things. Their hearts were cheered by the splendid work being done and they were tireless in their efforts to encourage the workers wherever they went.

But the rigors of the winter climate and the difficulty of travel added to their activities were too much for Sybil Jones and the party decided to return to England. They sailed from Beirut to Jaffa on February 12, 1868, then to England, having just touched what is called Palestine today.

However, after some time in the British Isles these Friends felt that their work was not done in the Holy Land and that they must return. In the meantime, their traveling companions had collected a fairly large sum of money for use in the Holy Land and had sent some of it to various schools and villages where Eli and Sybil Jones had spoken. The remainder was given to Sybil Jones to use as she saw fit and they set out again to fulfil their mission. Ellen Clare Miller again accompanied them and lovingly eased the way for the friends from New England.

On this occasion, while in the neighborhood of Jerusalem they visited Ramallah. There was a boy's school in the village but none for girls. A young girl of the village came to them and pleaded for a school for girls. When asked who would teach such a school, she replied, "I would." Her earnestness touched the hearts of the visitors and they gave her some of the money which had been given to them in England to open a school. When they returned to England and told the story of the Ramallah school, English Friends immediately assumed responsibility for it and supported it until it came under New England Yearly Meeting in 1888.

During this same visit our friends met Theophilus Waldemeir, a German who had been a missionary in Abyssinia.

Brummana

He was a teacher in the British Syrian Schools and had been deeply impressed by the teaching of Eli and Sybil Jones. "Their addresses were so powerful and edifying," he wrote, "that our hearts were touched, and I began to think that their religious principles must be of a superior nature. I went to the hotel where they lodged and made their acquaintance, and from that time I have believed that the Quaker principles are the right basis for a true spiritual church. When these dear Friends left the country their blessed influence remained upon my heart though they had not the slightest idea of it, nor had I any hope of seeing them again."

God had not guided these Friends in vain, for Theophilus Waldemeir, through the further influence of English Friends, joined the society about two years later. He immediately sought ways and means of getting into missionary work again and the village of Brummana seemed to offer the greatest opportunity.

Sometime earlier American missionaries working in Syria had tried to start a mission there but they had been expelled from the village and Bibles and Testaments burned. The year 1873 found Theophilus Waldemeir and his family living there. Having no means of support, however, he could do little and wrote to Hannah Allen in England for help.

Hannah Allen forwarded this letter to Eli Jones. It was close to Yearly Meeting time when the letter arrived, and not quite knowing what else to do with it, Eli Jones took it with him when he went there.

By one of those strange cases of leading which are so clear that the Divine Spirit at the core is unmistakable, Charles F. Coffin, a Friend from Indiana Yearly Meeting, attended New England Yearly Meeting that same year. He made an earnest plea for New England Friends to identify themselves with some mission work. Up to this time, Friends had been sending help as individuals but had not considered a definite or official responsibility. Much interest in the Holy Land

had been aroused by the visits of Eli and Sybil Jones and the way had been prepared for the plea of Charles F. Coffin. Immediately, Eli Jones shared his letter with the Yearly Meeting and urged immediate help for Theophilus Waldemeir. Fifty-dollars was collected and sent at once and Eli Jones was asked to write to Theophilus Waldemeir to see how his religious views agreed with those of Friends. The answer was satisfactory and soon Eli Jones was able to write to him: "I am glad to be able to say that our Friends in New as well as Old England seem much interested in thy work in Mount Lebanon. I think that thyself and dear wife and your helpers may be encouraged to give yourselves to the work of the Lord there, with full trust that your temporal wants will be supplied." English Friends agreed to join in this new mission and committees, secretaries, and treasurers were appointed. Friends of New England were thus drawn into the great missionary movement of the nineteenth century that had swept through our own church as well as the whole church of Christ in the United States.

Sybil Jones was not to see the fruits of her labors for she passed to the heavenly home to which she had lived so close all her life in Twelfth Month 1873, just four years after she returned from her longest period of traveling ministry. Sad as he was at the separation from his beloved comrade whose life he had shared for forty years, Eli Jones never gave up his interest in the work they had shared so intimately through danger and hardship. His interest in the Brummana work never flagged. "He worked for it, begged for it, and prayed for it."* The original fifty dollars collected from New England Friends, was the first of many sums of money that was sent in increasing amounts as the needs of Syria, and later on Palestine, became better known to Friends.

Eli Jones made two other trips to Syria. In 1876, he carried a letter from New England Yearly Meeting expressing a belief that the time had come to organize a monthly meeting in Brummana. This was done with six native Christians and the Waldemeir family as the membership.

*Eli and Sybil Jones—*Their Life and Work*—Rufus M. Jones

On this visit a boys training home was started in a house rented from one of the emirs who had given the order for the burning of the Bibles when the first American missionaries had tried to work there.

Four years later, in 1880, New England Yearly Meeting had an appeal for funds for a girls training home at Brummana. Eli Jones was able to write to Theophilus Waldemeir: "At New England Yearly Meeting, thy appeal for a girls' training home was read and was given a ready and remarkable response. Soon after the meeting we found that the subscription had reached eleven hundred dollars. The Women Friends of New York Yearly Meeting also raised two hundred dollars thus making a total of thirteen hundred dollars in the hands of



Katie Gabriel

our treasurer, George Howland, for the purpose of starting a home for girls on Mount Lebanon."

The new building was completed in 1882, and Eli Jones, then in his seventy-sixth year, again undertook the long journey to Syria to be present at the dedication. A large number of distinguished people attended this ceremony at which Eli Jones spoke for more than an hour on "female education." He and Charles M. Jones of Winthrop, Maine, who accompanied our Friend, remained through the winter to attend to the business end of things. A board of trustees consisting of three English and three American Friends was set up to be responsible for the mission.

The Ramallah mission was visited at this time also and encouragement given to the workers. Eli Jones' work was practically done now and the next developments were to be carried out by other hands and other hearts but the beautiful spirit that followed this ministry of Eli and Sybil Jones was to prevade the work of the Master in the Holy Land and be a continuing inspiration to all who had any part in it.

* Ramallah

From 1867-1887, Ramallah had been under the care of London Friends and from 1873-1887 New England and English Friends had united in the work at Brummana. Up to this time, save for the few months Eli Jones and Charles M. Jones had spent in Brummana in the winter of 1882, no American Friends had gone to either field as missionaries. The Palestine work had been largely carried on by native helpers under the supervision of English Friends and supported by them and funds given by individuals in New England. Friends on both sides of the Atlantic were interested in both situations but as the work developed, it became clear that a distinct division would have advantages. English Friends then took over the northern work in Syria and American Friends assumed the entire direction of the work at Ramallah, Palestine. In memory of the two faithful ministers who had been obedient to the call, this work which was the result of their brief but eloquent ministry was called the "Eli and Sybil Jones Mission."

In a report on the mission published in 1888, to acquaint New England Friends with the work for which they had become responsible, we note a splendid record of twenty years work by English Friends.

Ramallah was described as a village of 3,000 people, most of whom belonged to the Greek Orthodox or Latin (Roman Catholic) Churches, surrounded by Moslem villages. The Friends owned three acres of land "on the highest point of ground, near the village, on which is already erected a fine building for educational purposes." A later report states: "Some of the strongest Friends in Palestine, members of the Ramallah Meeting, were converted and brought into the Society during that period." Although there was no monthly meeting, services were held regularly in a house rented for that purpose. A younger men's Bible class was held on First-day afternoon and social meetings on Fifth-day evening there and in the villages of Ain Areek and Jiffna. There were also day schools in these villages.

There was also a medical mission under the care of Dr. George Hassenauer, a German reared in Palestine and trained in England, who spoke Arabic fluently. He and his wife had charge of the Ramallah Mission for five years and rendered a great service to the people with visits to the sick, and through the dispensary.

The work there was well-founded and already had made a place for itself in the district when New England Friends took over but no attempt had been made to have a boarding school. The building which had been the home of Jacob Hishmeh the superintendent and the center of the medical work of Dr. Hassenauer was in good repair and suitable for the new project.

The New England Committee took over complete control of the work at Ramallah, Seventh Month First, 1888. Because of the difficulty of securing legal titles to the property it seemed important that some members of the committee should visit Ramallah. On January 1, 1889, Timothy and

Anna B. Hussey, and Sarah Hussey sister to Timothy, and Joseph J. Mills president of Earlham College, sailed for Palestine. They stopped first in England where the transfer of property between English and American Friends was duly signed.

The committee was greatly handicapped by their inability to use the language and had to depend on an interpreter. This was necessarily very slow. However, the day schools were going well and the dispensary was continuing to give aid; a new doctor had come and there was an assurance that this was a needy field.

The chief task the committee had in mind was the opening of a training home for girls. Timothy Hussey made a trip to Beirut to buy furnishings for the home while Anna and Sarah Hussey with some helpers sewed for the school. Soon they had enough furnishings for a home for fifteen to twenty persons.

As one reads the story of these days, one marvels at the faith of all these Friends. A building and its furnishings does not make a school and in a land where there was no interest in educating girls it took an almost superhuman faith to set up a school for them at all. The building ready, the Americans set out to get their pupils. They decided to get them from different places, if possible, so that they could go back to their villages as teachers. Many villages were visited and in each place men gathered to discuss female education with the strangers but showed remarkable indifference; in fact, they thought it a waste of time. This is not altogether surprising when we realize that at that time so few of the men had any education either. By perseverance, twelve girls were enrolled from six different villages. In a little while three more joined the school and the Girls Training Home was started. Miss Katie Gabriel, a Syrian teacher of excellent training and ability, was secured as head-teacher and Hulda H. Leighton of New England took over the duties of matron. The latter returned to America at the end of eighteen months for a year of rest. She went back to Palestine for another period of service but at the end of three years her health failed and she returned to

America. She and Miss Katie laid a good foundation for the work and made it so attractive that soon there were many applications for places in the school.

Timothy and Anna Hussey remained in Ramallah until the autumn of 1889, having completed their first specific service in Palestine and developed a loving interest in the people which was to last as long as they lived.

Boys School

The following paragraph is from the 1892 report of the Ramallah Mission and is probably the seed from which grew the decision to erect a Boys Training Home.

"Now that the people of Ramallah have seen the good effect Christianity and education is having upon their daughters, they are asking for the same blessing for their sons. Often they say to us: 'Why do not your people provide a training home for our boys? Please, will you tell them that we love our boys, too, and want them also, to be trained rightly.' How all would rejoice if, in the near future we could see upon this 'Hill of God' in Bible lands, training homes for both boys and girls."

It was not until 1901, however, that the Christian Endeavor Union of New England Yearly Meeting made the opening of the Boys Training Home possible. Elihu and Almy Chase Grant were sent out from New England to have charge of the new work. Report says that eighty boys applied for admission but there was accommodation for only fifteen, and it is probably accurate to say that in every year since then, more boys have applied than could be accepted.

Of the fifteen accepted in 1901, nine were members of Friends families and all but one were from Ramallah.

School was carried on in a small house rented for the purpose and it soon became very obvious that better accommodations were needed. The Girls Training Home was fair-

ly comfortably housed and the contrast was marked. But Elihu and Almy Grant worked hard and laid a good foundation. When they gave up their work in 1903, the school, though small, gave promise of continuance. Retiring from the field by no means ended the interest of the Grants in Ramallah. They worked hard for the Mission on their return serving on the committee, and as editors of the Ramallah Messenger for five years, a monthly, then quarterly paper published by New England Yearly Meeting. Elihu Grant's interest continued until his death in 1942, and Almy Chase Grant carries on in his memory a service in Palestine which was dear to their hearts.

Edward Kelsey and his wife, Mary Macomber Kelsey, arrived with their two children in Ramallah on November 8, 1903 to succeed the Grants. By spring of the next year Edward Kelsey wrote, "Dr. Merrill, our U. S. consul at Jerusalem, contends that we have the best girls school in Palestine, and I assure you that we shall not rest satisfied until our Boys Training Home is at least on a par with its sister."

Neither he, nor Timothy Hussey, who came to assist in the purchase of the land and the erection of the building could then see the long, hard, weary task that lay ahead before the splendid building that today houses the school, could be opened for the boys of Palestine.

The letter which Timothy B. Hussey wrote from Ramallah on August 8, 1905, contains an excellent description of the setting of the Boys School building. One catches his enthusiasm so well that we quote it in full. Perhaps we should preface it by this quotation from Rosa Lee's *Story of the Ramallah Mission*. She was there at the time and well acquainted with the difficulties overcome.

"In the Second Month, 1905, with over twenty Friends, Timothy and Anna Hussey visited Palestine. Timothy Hussey began the task of purchasing land for the Boys' Home. This was perhaps the most trying service our dear Friends have ever been called upon to do. God gave them strength, courage and wisdom and after eight months of patient labor, full of almost ceaseless bargaining with natives, fruitless visits



Edward and Marion Kelsey

to the Turkish courts in Jerusalem, sleepless nights and much prayer, the land was bought and a valid title secured."

The letter follows:

"Dear Friends:

I am sure you will all rejoice with us that after all our delays, perplexities and anxious days, we have secured for the Boys' Industrial Training School at Ramallah one of the most beautiful locations to be found in this land.

It embraces a high ridge of land, sloping gently away to the valley on the southeast. It is ten minutes' walk from the Girls' Training Home, overlooking the hills and valleys of central Palestine, in sight of the city of Jerusalem upon the south and the Mediterranean Sea on the west, the mountains of Moab and Gilead upon the east, and the hill country of Ephraim on the north.

We have purchased two tracts. The larger one contains from ten to twelve acres of land, and is bounded for a thousand feet on the north by the new macadamized

road leading from Ramallah to Beeroth; on the east by the road leading from Jerusalem to Nablous (the ancient Schechem) and vineyards; upon the south by vineyards and wheatfields, and upon the west "Mosque Lands" (land set apart by government, which can never be built upon).

The smaller piece of land purchased lies upon the north side of the Ramallah road, opposite where the school buildings are to be placed. This piece was bought to prevent any undesirable occupants from building near the school.

Thus you will notice that our building site is most carefully protected upon all sides. To securely hold possession of property in this country it is necessary to have it well fenced in. At this writing we have sixty men engaged in quarrying stone and building substantial stone walls, nearly a mile in length, around our estate. Fifteen women are also employed in carrying small stones to fill in the walls. We have mapped out roomy land for the school buildings, ample playgrounds for the boys, fine situations for groves, cisterns (one of which is already commenced), outbuildings, etc. The valley referred to above will afford most excellent facility for drainage from our buildings upon our own land.

This valley contains several acres of very fertile land, well adapted to gardening, fruit trees, vines and flowers. There are upon our estate two large vineyards, one of which, with a small piece of land attached, we have already rented for three years at forty dollars per year, payable in advance, we, reserving the right to plant trees or make any other improvements. There is a great abundance of fine building stone upon the land, sufficient for all buildings that we shall ever need.

We can obtain from the Jaffa nurseries, in the proper season, all the fruit and ornamental trees desired.

The cost of our lands, including government commissions and walls, will be a little rising three thousand dollars.

We are now ready for generous contributions to enable us to enter at once upon the work of erecting the buildings.

With sincere regards,

Timothy B. Hussey".

The land purchased under such difficulties was an achievement but not a goal. The dream building had to be erected and if these Friends had realized how long it was going to take, they might well have wondered if they had the strength and fortitude to go ahead with it. Their faith in the rightness of their enterprise and in the confidence that, "My strength is sufficient for all thy needs," enabled them to meet each day each problem as it arose through the years. Many hearts were to have a part in this labor of love, for such it was.

As early as 1904, the Ramallah Messenger reported that "For several years the Christian Endeavor Societies of New England Yearly Meetings have been working faithfully and well for the Boys Training Home." In June 1904, it is reported that \$3,870 are on hand and that the amount needed will be \$20,000. From then until the final issue of the Ramallah Messenger in March 1911, progress is reported; and the interest recorded was not to end with the Messenger.

Timothy Hussey and Edward Kelsey worked on the building plan until the latter had to return to the United States in 1907 on account of his wife's health. He returned for a six months period in 1908, but was not to be able to remain longer. In the meantime Absolam and Florabelle Rosenberger served as superintendents of the Mission. Edward Kelsey returned to Ramallah in 1913 and the building went forward. When the last war broke upon Europe in August 1914, the Boys School building was ready for use. There it stood on its height, a large, airy, sturdy looking building, dominating the landscape, and inviting the youth of this much loved country to its doors. It also stood as a symbol of the good will and love that had grown through the years between the people of Ramallah and their many friends in New England. But as the war was carried to the Holy Land, this fine



Alice Jones

building was to be put to the use of the armed forces of the Central Powers, Germany, Austria and Turkey, then as the tides of war changed, of the British. The big dining-room on the first floor stabled horses, who incidentally found the wooden doors between the large and small rooms, if not palatable, at least worth nibbling.

During the period of the war when American workers had to be in the homeland, Friends in Ramallah tried to safeguard the mission interests but, at best, it was a difficult time and they could not do all that they wished.

With the Armistice in 1918, Edward Kelsey, Alice Jones and Rosa E. Lee who had gone out that same year under the Red Cross, sought release so that they could take up work in their respective fields, Edward Kelsey as superintendent, Alice Jones to the Girls School, and Rosa E. Lee to her village work.

The life of Palestine had been so disrupted for four years as the armies of the western powers had possessed it and used it for the progress of the war, that it was no small task to try to create order, serenity and security for the children who had lived so close to scenes of horror and hardship for so long. It was a blessing that the school buildings could be put into working order so quickly and old friends were on hand to give continuity to the work.

By the fall of 1919, everything was in readiness for the opening of the schools. Moses and Mabel Bailey of New England were sent out to have charge of the Boys School and arrived early in 1920. Mabel Bailey and little daughter Margaret returned to America in the summer of that year but Moses Bailey remained until the close of the school year in 1921.

John Haramy, a Palestinian, and his wife Ruth Shera Haramy, both graduates of Earlham College, went to Ramallah in the fall of 1921 to take Moses Bailey's place, but unfortunately they remained for just one school year. However, they made their contribution, too, to the building up of the new school in this difficult period, working tirelessly to strengthen the curriculum to meet the new era.



Willard and Christina Jones

In 1922, Willard and Christina Jones were sent as the third couple in this brief period. At the end of the war in 1918, Palestine was very poor, indeed, and there was great political unrest. In spite of that there was a new interest in education and boys were applying from everywhere. It was felt that it was wise to take only the number of boys that could be cared for comfortably with the teachers and facilities then available. There was a growing demand for college preparation as the whole Near East took on new life. These first post-war years were years of laying new foundations for a new age. The teaching staff was enlarged, a science laboratory was started, the library, particularly the Arabic section grew slowly through the interest of the old students, and the curriculum was extended by 1926 to include the Palestine Matriculation class. In addition, athletics became an increasingly wholesome activity for all the boys and each year the playing-field came in for its share of the improvement fund. A generous gift from a friend in America later on put this field into excellent condition.



Grant Hall

In the fall of 1926, Khalil and Ermina Jones Totah joined the staff at the school. The former was among the first students to enter the Friends Boys School. After some

time in Brummana, Syria, he taught a year at the school, then came to America to further his education. He attended Oak Grove Seminary at Vassalboro, Maine, and Brown University at Providence, Rhode Island. He returned to Palestine and after about five years in the Government Training College in Jerusalem, he came to America in 1925 and finished work for a Ph. D., at Columbia University which he was granted the following year.



New Auditorium, Boys School

In the spring of 1927, it seemed right to Willard and Christina Jones to resign from the Boys School in order for Khalil and Ermina Totah to take over a work for which they were so eminently fitted. Accordingly, the latter were appointed and took over the school in the summer of 1927. Ermina Jones Totah's health broke at the beginning of 1928 and she died in April of that year leaving a very beautiful memory of her all too brief ministry. Willard and Christina

Jones remained at the Mission until 1930 serving the meeting, the villages, and the schools.

Khalil Totah and Eva Rae Marshall were married in 1929 and together they have served the school to the present time. They have three children, all of whom are being educated there. Under the administration of Khalil Totah the school has grown rapidly and its facilities have been extended to meet the ever increasing demand for education in Palestine. That first building which was prayed for and worked for through so many years has been kept in splendid condition and two beautiful new buildings architecturally suited to the country have been added. One is Grant Hall, a dormitory and principal's home, and the other an auditorium which not only serves the school but the whole community. A large house called Wright Cottage also serves the growing school in many ways.



Khalil and Eva Rae Totah

The boys common-room was made into a library and furnished by Rufus M. Jones in memory of his son, Lowell, to meet the demand for books, and the science laboratory benefitted by a gift from Rachel Irwin, an English Friend, in memory of her brother, Wilfred Irwin, a chemist who died while he was in Palestine on a scientific study and who is buried in the Friends cemetery at Ramallah.

From the fifteen boys that could be accepted in 1901, the enrollment has grown steadily until in October 1943, Khalil Totah gives the enrollment as one hundred twenty-four boarding pupils and one hundred seventeen day pupils. That work with its modest beginnings but carried on in the spirit of the Master stands as our testimony today in the Holy Land. The Christian Endeavor Society of New England Yearly Meeting caught the vision in 1900. Who can say how far or in what ways the youth of Palestine will serve their generation!

Khalil and Eva Rae Totah resigned from their duties at the Friends Boys School, as it is called today, in 1941. They hope to come to the United States with their three children as soon as travel conditions permit. Dr. Totah's health has not been good and they feel that they would like to have their children complete their education in this country. Willard and Christina Jones have been appointed to take over the school in the fall of 1944.



Mr. Tabri and Son

It is a great privilege to serve one's own people and the school at Ramallah afforded Khalil Totah a splendid opportunity to carry out his educational ideals for his country and his people.

Friends Girls School

The post war development at the Friends Girls School has been just as spectacular as at the Boys School. We remember how difficult it was to get the first students, even with the promise of providing them with everything. Now, girls are filling every nook and corner of the building and the school has become like the Boys School, practically self-supporting.



Annice Carter

Although sharing in the tasks of the home had always been a part of the life of the school, it was felt that more

systematic training in home-making was needed. Katherine Haviland pioneered with practically no equipment. Yet, interest was aroused and gains made, the girls showing proficiency in sewing, household management, and cooking. A course in mothercraft was offered, based on modern methods of caring for children and adapted to the situation and foods of the country. But equipment was needed and the teachers began to dream of a model cottage. Khalil Totah solicited funds for this during the nine months he spent in America in 1928-1929. The building was completed that same year, and dedicated to the memory of Ermina Jones Totah who had endeared herself to the people of Palestine and who was deeply interested in the womanhood of the land. Annice Carter of Russiaville, Indiana, was sent out to give full time to this department and has built it up splendidly.

About 1927, parents began to ask for a class for younger children, both boys and girls. This was obviously a problem for the Girls School to tackle. Quite often, very small girls were accepted as boarding-pupils as well as day-pupils, and since they had to have a class for them, Alice Jones decided to open the doors to the little boys, too. And when parents wanted to place their very little ones in school as soon as possible, a kindergarten was started. It is one of the charming features of the school today and is thoroughly up to date with a well-trained teacher in charge. A beautiful new building was put up for this work and to relieve the crowded conditions at the main building.



Victoria Hannush

In 1925, when an addition was made to the main building, the old students association gave \$1,000 for the entrance and they have also placed a gate in honor of Katie Gabriel at the main entrance to the grounds. With all the facilities they have, they are still not able to take all who apply for admittance. The school has been a happy home for hundreds of girls since its beginning in 1889. Although set on "the highest point of ground near the village" it now seems to nestle in its heart for Ramallah has grown out on all sides of it. The minute one enters the gates to the lovely garden and the well-kept buildings one seems to be in a place of beauty and peace where girls can develop the womanly graces as well as their intellectual abilities in a loving, Christian atmosphere.



Classroom Building, Girls School

Miss Victoria Hannush who entered the school as a very little girl is the principal. She came to the United States some years ago to continue her education and was graduated from Earlham College in 1934. A pupil of Miss Katie Gabriel and

Alice W. Jones, and long-time teacher in the school she embodies the spirit of Friends Girls' School in a beautiful way. A woman of rare tact and innate gentleness of spirit she is a worthy successor to the able leaders the school has had through the years.

It would be impossible to pay individual tribute to all the teachers who have given of themselves so lovingly to the school. But one must speak of Miss Aneesie Malouf, niece of Miss Katie, whose skill with flowers and the needle gave the girls ideals of beauty; and Miss Wadeah Metri, who since her graduation from the school in 1905 after having been a pupil for eight years, has been a popular teacher of Arabic. Her vivacity, quick wit, and sympathetic manner have endeared her to a long line of students.



Mildred E. White

Alice W. Jones and Miss Katie retired from Friends Girls School in 1929, the former after twenty-three years of service,

the latter rounding out forty years. We shall probably never know how much these two women have meant to Palestine, not only in their service to the girlhood of the country, but in their personal relations with each other as they worked together for more than twenty years as sisters in a loved home.

Alice W. Jones was followed by Mildred White of Straughn, Indiana. She is a graduate of Earlham College and has been identified with the Ramallah Mission since 1922. When Victoria Hannush returned to Palestine after finishing her college work, Mildred White retired from the principalship of the school. But she has continued to teach where she is needed, either in Friends Boys or Friends Girls Schools. Her service has been truly faithful and consecrated. She has remained at her post through the trying war years and her quiet influence is testimony of a dedicated life.

Two other Americans who gave much to the Girls School are Edna and Katherine Haviland. They live in New England but are graduates of Earlham College. Edna taught and served as principal when Alice Jones was on furlough and Katherine's lovely voice and musical ability made life immeasurably happier for all of us while she was there. Their home is now near Boston where they are engaged in social service work.

Medical Work

It was very natural that early Friends would feel a great need of medical work in Palestine. The example of Jesus, the Great Physician must have impressed the traveller who visited the Holy Land seventy years ago with the great amount of human suffering that existed through the lack of medical care. There was much blindness and eye disease all over the country, more than the hospitals could possibly care for. There were few trained doctors and almost none for the villages, until comparatively recently. When an epidemic of measles fell on a village, forty per cent of the children might die. Infant mortality was high up to five years of age.

*"Since last report, scarlet-fever, measles, and influenza have prevailed more than other diseases. In our own village, seventy-three children died with scarlet-fever, and forty-eight with measles. If there had been a hospital to which to take them, probably most of these could have been saved." Such a high mortality has been known in even a later period.

Eli Jones placed Jacob Hishmeh in charge of the work in Ramallah. He had been their faithful interpreter while they were in Palestine, and since he was also a native of the village he seemed a very suitable choice. When English Friends took over the responsibility of the work they retained Jacob Hishmeh to supervise the schools. Later, they established a medical center and placed Dr. Hassenauer and his wife in charge of it.

Three acres of land was purchased on the highest point of ground near the village and in Sixth Month, Seventh Day, 1883, the cornerstone of the first Mission House in Ramallah was laid by Jacob Hishmeh. This was the home of Dr. and Mrs. Hassenauer and Jacob Hishmeh. The doctor opened a dispensary there and for five years he and his wife served the community. When New England Friends took over the work in 1888, they continued the medical work under Dr. Malouf, a graduate of the college in Beirut, although they converted the building into a boarding-school. Incidentally, it is part of the main building at Friends Girls School today.

Dr. Malouf continued with Friends for twelve years as a missionary doctor. He cared for half the district, about thirty villages, taking frequent epidemics in his stride. In one year alone he treated more than two-thousand cases of eye-disease and in a small-pox epidemic, he himself vaccinated eight-hundred people. As people began to be able to pay fees, Dr. Malouf established a private practice, the mission helping only in cases of great need.

In recent years, Friends felt that something should be done for mothers and babies and the beginnings of that work have been laid in Beit Ur, about which more will be told in another place.

*Board Report of the Eli and Sybil Jones Mission, 1892.

Monthly Meeting

When Sybil Jones felt the call to go on her religious visitations, her chief mission was to preach the love of Jesus. As one follows her through her travels, it seems amazing that one so frail could go on missions requiring so much fortitude. That she planted the seed of the Spirit wherever she went is evidenced by the fruits of her life.

And as she was concerned for the souls of men and women, the work at Ramallah has had at its center the care of the spiritual development of the people. It has motivated all their work in the schools and the villages and the meeting for worship.



Swift House

From the beginning of the work, under English Friends, there had been a concern for the meeting. Going back to the 1888 report which was made to acquaint New England Friends with their new responsibility, it says; "A house has been rented for a term of ten years to serve as a place of worship in connection with the school. This will accommodate one-hundred sixty people. Seats have been placed therein and it is properly ventilated, heated, and lighted. The regular attendance is not very large but steady and although strangers

are somewhat backward about entering in, the members increase and the meetings are profitable."

By 1890, it seemed right to organize a Monthly Meeting and with the help of William Thompson and his wife who were visitors at the school, this was done with thirty-five members. Huldah Leighton, matron of the school served the meeting until she retired in 1895, when the monthly meeting was laid down as Friends did not feel equal to the task of carrying it themselves. However, it was reorganized by Elihu and Almy Grant, with the aid of George Barton, Haverford professor and Biblical Scholar, soon after they arrived on the field in 1901. It has carried on continuously since that time.

Friends soon began collecting funds for a meeting-house but it was not until 1906, under the stimulus of A. Edward Kelsey that land was bought for this purpose. An excellent site was found half-way between the Girls Training Home and the land that had been purchased for the Boys School, for the sum of eighty-five Napoleons (about \$300).



Friends Meetinghouse, Ramallah

Through the efforts of David and Marguerite Alsop, Haverford Friends contributed \$1,000.00 for the meeting-house. Timothy B. Hussey wrote in July 1909: "Friends of

Ramallah are sweetly united, and the stone work of their new Meeting House which they have been building is now nearly completed. The meetings are conducted quite after the order of early Friends: often seasons of silent devotion, followed by prayer and scripture.

We have in attendance when the schools are running about one-hundred-fifty people."

The building was actually completed that fall. Local Friends provided the benches and lamps, and it stands today as another evidence of our united work in Palestine.

"The meeting house was dedicated Third Month 6, 1910, on Timothy B. Hussey's seventy-ninth birthday. A firm wall of cut stone with an iron gate and a side-walk in front of the meeting-house stands as the last token of love, built by this untiring worker and his children as a memorial gift to their dear wife and mother." This from Rosa E. Lee's story seems a fitting eulogy to the beautiful service of Timothy B. Hussey and Anna Hussey—a service which opened to them at a time when most people are thinking of retiring and which meant hard work and separation from their children, to say nothing of their travels at a time when that was not too comfortable.

As the schools have grown, the meeting serves a larger number of young people. Sunday-school work, Daily Vacation Bible Schools, village relief work, contributions to other Missions and needy places all have a place in the meeting work. The collection given at the Christmas service in 1943 amounted to almost \$150, to be used for various charities.

Because our school children make up such a large part of the meeting attendance, a more formal type of service has developed, and some have felt that the participation in or responsibility for the meeting on the part of the local members has suffered as a result—but there is every reason to hope that Friends can look toward a strengthening of the meeting as younger members are added who feel great unity with our principles.

Yearly Meeting of Palestine and Syria

We will remember that English and American Friends worked closely together in the early days in Ramallah, Palestine, and Brummana, Syria. When the work was separated, however, each group worked independently and because of the difficulty of travel, they did not have much opportunity for fellowship. When good roads came to Palestine after the last war and the automobile made the two stations just ten hours away, Friends felt that each group would be helped by closer communion. As a result of this concern, the first general meeting of Friends in the Near East was held at

Brummana, Syria, in the spring of 1926 and was attended by five Friends from Ramallah. The gathering brought such inspiration and fellowship to those who attended that it was decided to hold such meetings annually, alternately in Syria and Palestine.

The year 1927 brought a goodly representation of Brummana Friends to Ramallah, strengthening our meeting as it realized that it was really a part of a larger body. If such meetings were good, Friends felt that they must plan some way of insuring their continuity and of binding themselves into a closer unity. The idea of forming a yearly meeting was conceived and met with such ready response that committees were appointed to make the necessary arrangements with London and New England Yearly Meetings.

A large number of Ramallah Friends went to Brummana in 1928 and returned with even greater enthusiasm for a yearly meeting. The 1929 meeting was to be held at Ramallah and plans went forward for the important and historic sessions as they anticipated the setting up of the Palestine and Syria Yearly Meeting.

American Friends manifested their interest by contributions and letters of encouragement. London and Dublin Yearly Meetings sent nine Friends including Carl and Effie Heath and Christobel Cadbury of England, and Charles Jacob of Ireland.

This was the Easter season, a wonderful time to be in Palestine and the large group of Friends who met in our meetinghouse, Palestinian and Syrian, English, Irish, and American felt a deep sense of oneness as they entered into a united testimony for Friends in the Near East. It is a small Yearly Meeting but it has a great responsibility in its unique setting in a part of the world where there are grave tensions in the religious, political, and economic life of the people.

Village Work

The majority of the people of Palestine live in villages. These compact little communities are the backbone of the agricultural life of the country as well as one of the most interesting social units. The village of Ramallah gives its name to a district of about sixty-six villages. The present population of this district is about thirty-nine thousand, of whom 31,895 are Moslem. The rest are Christian. A 1936 census reports one Jew in the Ramallah district. Ramallah, itself, is the largest and most progressive village in the district and is Christian. Five of the villages are Christian, about five others are mixed and the rest totally Moslem. When Friends first visited Palestine in the early days, it was the needs of the people in the villages that moved them. Some work was being done, but neither then nor now has it been adequate.

In a letter written by Eli Jones in May or June 1869 he tells of their interest in the villages near Jerusalem. They left Jerusalem on May 11, 1869, and stopped briefly at villages on the way north arriving at Ramallah where their tents were in readiness that evening. The next day they visited a boys' school in Ramallah which was under the care of the Latins. The following day they visited Bethel and Bireh but were greatly discouraged by the people of the former place. It was on that same night that Sybil Jones spoke in Ramallah to a large audience of men, women, and children. Elias Audi, longtime member of the Society of Friends, used to tell about that meeting and how he, as a little boy, sat under a table. Apparently, it was the result of hearing a woman speak in public that encouraged Miriam to ask Eli Jones the

next day if he and his friends could start a school for girls. Some members of the party also visited a school in Jiffneh and Eli and Sybil gave some of the money English Friends had given them for these schools. They moved from the Ramallah area, probably on the fifteenth or sixteenth of May, for we learn that as they travelled north, they preached in as many villages as possible, including Nazareth, and were in Beirut, Syria, by June 12th. They sailed from there on June 22, leaving behind a generous planting of the seed of the gospel of love.

That village ministry was to influence the future plans of Friends as they undertook a more permanent work. When New England Friends took over in 1888, there were three day-schools in Ramallah, Ain Areek, and Jiffneh. By 1904, there were six day-schools, three of them in Ramallah, one each in Ain Areek, Jiffneh, and Taiyibeh. They all seem to have been of a high type under able, devoted Palestinian women. Hope School, one of the three in Ramallah, was the original school which started the work there. The reason for three schools in the village was because tribal feeling was so strong that the children from one section would not go to another section of the village. When one sees Ramallah today, it does not seem possible that as recently as 1912 such a situation existed. We have also had schools in Bireh, Beitunia, Beir Zeit, Attarah and Deir Ghazani but between 1923 and the present all have been laid down. Funds for this work decreased through the years and this service which meant so much to the girls of the villages suffered. In some cases, however, the people themselves have carried on, but the percentage of Palestinian girls in schools is incredibly small.

Those of us who have lived close to Palestine through the years, feel that we should renew or revive our work in the villages and that it will have to go beyond even the schools for girls.

But our village schools, humble as they were, were a beautiful living testimony of the Society of Friends in the land of the Master. They ministered to the girls in countless ways besides lessons, and were centers of light and love and

healing to the villages. There, one could find books and medicines and a sympathetic friend who would listen to one's troubles and try to help. The American in charge of the schools often found distressing conditions in a village on her visiting day and was able to report them to the Health Officer in Ramallah or Jerusalem. We need a closer acquaintance with the village people and we are encouraged by the eagerness of Palestinians in this country who give of their money for this great need.

Bible Women

One phase of the work which has been continuous has been that of the Bible woman.

When Katie Gabriel first went to Ramallah, she had a meeting for mothers at the Training Home each week. However, as her duties increased, Emily Audi, wife of Elias Audi and a former teacher in the day-schools was asked to hold these meetings in the village. She continued this work for fourteen years, even though she herself was one of the busiest of mothers. The work was supplemented by Martha Nusr, a trained nurse and her sister Hannah who tried to help the women with problems of health. This they combined with a deep spiritual concern which helped many women.

Another faithful worker was Helanie Totah, sister of Khalil Totah and daughter of Abdullah Totah, a member of the Friends Meeting. She gave excellent service in the day school at Ain Areek and as Bible woman served that village and Jiffneh as well as Ramallah.

For twenty-years now, Naameh Shahla, also a member of the Socitey of Friends, has been our very faithful Bible woman. Her work has been largely in the villages around Ramallah. She has a circuit, almost, and her visits are antici-

pated happily as she returns frequently with a fresh message, words of comfort, and often articles which will bring physical relief to them. Most of these journeys are made on donkeys and one feels that Naameh must gain much of her inspiration from the Land itself as she travels over the hills and across the valleys of her much loved country.

The following quotation from "Friends in Palestine" published in 1927, gives a picture of Naameh at work.

"These crowds around Naameh are always interesting. While she talks, women continue their work of cleaning wheat, patching garments, kneading dough, weaving straw mats or embroidering in the native cross stitch. People come and go, chickens cackle and flop about, young goats with their sober and comical air walk into the midst of the group and have to be driven off or held quiet in somebody's lap. Babies wail and have to be patted and nursed. Naameh goes calmly on with her message, and there are always intently listening faces in the group.

The women ask many eager, childlike questions on religious matters and practical problems of life.

After the meeting they crowd around with their babies to have their eyes treated. Often she treats every one in the room, old and young, especially in summer when the eye diseases are at their worst. Sometimes men will come to have their eyes treated or wounds touched with iodine, and stay to the meeting. From three to five such meetings are usually held in different quarters of the village before she goes home.

Thus this faithful Bible woman ministers to the Moslem villages within a radius of five miles from Ram Allah. In losing her life daily amid the sordid surroundings of these ignorant and needy village folk she has found that fullest life of which Jesus taught, and she is a very happy person. People come to her for help in every conceivable kind of human need, and her kindly response to the need never fails."

The Ramallah Messenger

Any account of the history of the Ramallah Mission should include a salute to a valiant little paper which for seven years carried the torch for our work in the Holy Land. The first issue appeared in December 1903, with an attractive cover page and promised at least one picture each month which would illustrate some phase of the Mission work. It also hoped to print plenty of material from Ramallah. Charles M. Woodman was its editor and for nearly three years he kept the promise of the first issue. There is a veritable store-house of interesting material of all kinds in the paper. Elihu and Almy Grant took it over in June 1905, when Charles M. Woodman resigned and the monthly became a quarterly. They carried on in the same devoted spirit, ably interpreting Palestine from their own experience. It was discontinued in March 1911 after a very useful career.

One cannot but feel that it must have been a much-loved visitor to the homes of Friends of the Ramallah Mission with its attractive pictures, interesting details of life in Palestine and in the schools at Ramallah, especially, and with its record of progress in this wonderful field.

The Arab Zionist Question

In making a study of anything connected with modern Palestine, one cannot ignore one of the most pressing problems that affects the country, the Arab-Jewish question. It is one of many problems growing out of the last war and one which increases with time. It is not the purpose of this brief presentation to solve the problem but to try to make as simple a statement of it as possible, one which the reader can study in the light of developments beyond the date of this booklet. One is ambitious perhaps to attempt a simple statement of a problem so big and so fraught with danger to the future peace of the world; perhaps it would be better to say we shall try to show why the problem exists.

Zionism

Religious and cultural Zionism is as old as Judaism but *modern* Zionism had its real beginnings in Austria and Germany. Its spokesman was Theodore Herzl, journalist and playwright of Vienna, Austria. Towards the end of the last century there was a growing feeling that the answer to the Jewish question was assimilation in the nations of their residence. There had been an increase of Anti-Semitism particularly as demonstrated by the Dreyfus Case and Russian pogroms, and Jewish people the world over were seeking a way of deliverance from frequent periods of persecution. If they were to maintain their identity as a people they must try to find a place which could give them a sense of nationality and coherence, and a place where they would not be an unwanted minority.

Naturally, the minds of the Jewish people turned to Palestine. In ancient times when they were exiled in Babylon their songs were full of longing for their spiritual home. "How can we sing the Lord's songs in a strange land, if we forget thee, O Jerusalem." And down to the present time the orthodox Jews of the world maintain a sense of spiritual unity as each year at their feasts, their prayers center on their eventual return to Zion. Their truly great modern prophet, Dr. Judah L. Magnus has expressed this longing of his people for this moral and spiritual realization as follows: "The Jewish people has and can have no other historical center than the Land of Israel. Palestine can help this people to understand itself, to an intensification of its culture, a deepening of its philosophy, a renewal of its religion. It is holy for us in a practical and mystic sense. Its very landscape and colour help every child and simple man among us to understand our classic literature and history. It helps us as through no other means to lay bare our very souls, to get down into the sources of our being."

The time was ripe at the close of the century for this longing to be intensified, for while Jews in some countries were living in security and freedom others were being subjected to the most ruthless persecution. Great Britain, in 1903, offered the

Zionists' a tract of country in the highlands of British East Africa for the creation of a Jewish colony with full power of local autonomy under its general control. But, tempting as the offer was, it was vehemently opposed by the majority of Zionists. To them the only place where they could re-establish their lives was the old Homeland.

Meanwhile the movement started by Herzl was capturing the imagination and inspiring hope in the heart of Judaism. He had published a pamphlet in 1896 which laid before the Jewish world a plan to secure permission from the Sultan of Turkey to settle in Palestine. Herzl felt that if this new Jewish State could pay to the Sultan high tribute for his protection, the plan might appeal to him. The chief and most important factor in the arrangement was that it was to be a Jewish State. They in turn would safeguard Moslem and Christian interests, but they were to be the dominant people. That this pamphlet met with a fervent response throughout Jewry is evidenced by the fact that within a year, in 1897, a great conference was held at Basle. As a result, Zionism was launched as a factor to be reckoned with in the modern world.

At that time there were not more than 40,000 Jews in Palestine and they lived in excellent relations with their Arab neighbors. But the rest of the Jewish world was scattered throughout the world, 7,000,000 in Russia alone.

When war broke out in 1914, no great advance had been made in the direction of winning the Sultan's consent, and as the Ottoman Empire became an ally of Germany, the Jewish people, scattered as they were in all countries, but with the strongest Zionists in Germany and Austria, found it hard to know where to throw their influence. If Turkey were defeated, then the Allies would be in a position to determine the destiny of Palestine. Meantime, the Zionist movement was growing in such strength and power that in February of 1917, when the Allies were hard pressed, Sir Mark Sykes of Great Britain began discussions with them to win their support and promises made to them in return for this support were later embodied in the Balfour Declaration. Between then and November 2, 1917, when the Balfour Declaration was published, the governments

of Great Britain, Italy, and France had endorsed it, and President Wilson had given his approval.

In the Palestine Royal Commission Report of 1937, we read that the launching of the Balfour Declaration in 1917 was "due to propagandist reasons." According to Lloyd George the Allied cause was in a serious situation; Rumania had been crushed; the Russian Army was demoralized; the French Army was unable at the moment to take the offensive on a large scale; the Italians had sustained a great defeat at Caporetta; millions of tons of British shipping had been sunk by German submarines, and no American divisions were yet available in the trenches. Lloyd George himself said: "The Zionist leaders gave us a definite promise that, if the Allies committed themselves to giving facilities for the establishment of a national home for the Jews in Palestine, they would do their best to rally Jewish sentiment and support throughout the world to the Allied cause. They kept their word."*

Germany aware of the war-value of Jewish sympathy, came forward with her plan for the settlement of Jews in Palestine. But she was too late. In December 1917, Lord Allenby marched into Jerusalem at the head of a victorious army and the power of Turkey and her ally, Germany, was broken in the Near East. Germany was not to forget the play of international forces that had been a factor in her defeat.

The Arab Side of the Question

While this growing spirit of Zionism was taking on a political form, there was at the same time an awakening of national consciousness in the Arab world.

Palestine and Syria were ruled by the Ottoman Empire from 1517 till the World War of 1914. But for many years before that war, those Arab provinces had grown restive under the rule of the Sultans from Constantinople. Frequent uprisings, however, were usually repressed rather easily by Turkey because the peoples of the provinces had very limited military strength.

Another type of strength, however was to come in an unusual way—through education under the influence of Catholic and Protestant missionaries. Catholic missionaries had some connection with Syria since 1624. American missionaries first went to Syria in 1820 in the persons of Eli Smith and his wife. The latter, under the Presbyterian Board, erected the first school for girls in Syria. Soon other American missionaries arrived with their enthusiasm for the Cause they served. As they taught and preached, they unconsciously acquainted their young students with Western ideas of government and life. Ideas of self-government and nationality were stimulated especially in Turkey and Syria by the two great educational centers, Roberts College on the Bosphorus and the Syrian Protestant College, now called the American University of Beirut, that developed during the latter half of the century.

About 1860, societies were established for the study of the Arab Golden Age (900-1000) and Arabic literature. How much the now famous American Press in Beirut stimulated this awakening by its great publications is incalculable. The teachers gave their young students pride of race and cultural heritage along with spiritual aspirations. In Syria especially, the Syrian Protestant College, opened in 1866, seemed to be the door through which were released the pent up yearnings of the peoples of the Near East. Although progress was slow under the despotic rule of Abdul Hamid, and Arab national aspirations had to be advanced secretly, enough strength had come to the movement so that by 1913 it was possible to hold an Arab Congress in Paris. Secret societies had been growing in such widely separated and strategic places as Paris, Constantinople, Damascus, and Beirut.

When Turkey entered the World War as Germany's ally in 1914, the Allied nations faced two dangers in the Near East. Readers who have followed the course of this war will realize that these same dangers faced the United Nations in 1940-1943. The Suez Canal is vitally important to Britain's possessions in the Far East. Palestine might easily have been used as a base by the Central Powers for an attack on that place. The second danger was that Turkey might use the Caliphate in an attempt to arouse the Moslem World against

the Allies in a Holy War. In order to avert these dangers large forces of empire troops were sent to Egypt to protect the Suez Canal, and the most amazing correspondence in the annals of political intrigue was begun by the English with Hussein, Sherif and Emir, guardian of the Moslem Holy Places of Mecca and Medina. It was well known that the people of the Arabian Peninsula had had dreams of independence from Turkey so that the Emir Hussein was an excellent person for the Allies to consult. He did not immediately accept the advances of the Allies but he managed to nullify the Sultan-Caliph's order of a holy war by refusing to allow it to be preached in the mosques of the holy cities.

As the war progressed the people of Palestine and Syria were in a crucial situation and hardly knew whether to throw in their fortunes with the Central Powers which were now offering them their independence in return for their allegiance, or with the Allies who had made similar offers. A few setbacks to the British caused them to redouble their efforts to win the Arabs and as a result of these efforts, Hussein and his people broke with the Central Powers in June, 1916. Much of that story has been told by Colonel T. E. Lawrence in his famous books and must be familiar to many.

The following excerpts from the famous Hussein-McMahon correspondence gives some idea of the steps that led to the Arab revolt in June, 1916. These are taken from the World Inter-Parliamentary Congress of Arab and Muslim Countries for the Defence of Palestine which met in Cairo, 7th to the 11th October, 1938, A. D.:

During the course of the Great War, the late Hussein, Sherif of Mecca, speaking in the name of the Arabs, sent to Sir Henry McMahon (then British High Commissioner in Egypt), as the representative of the British Government, a letter on the 14th July, 1915, in which he laid down his conditions for revolting against the Ottoman Empire and entering the War on the side of the Allied Powers. The following is an extract from his letter:

"England to acknowledge the independence of the Arab countries, bounded on the north by Mersina and

Adana up to 37 deg. of latitude, on which degree falls Birijik, Urfa, Mardin, Midiat, Amadia Island (Jezireh), up to the border of Persia; on the east by the borders of Persia up to the Gulf of Basra; on the south by the Indian Ocean, with the exception of the position of Aden to remain as it is; on the west by the Red Sea, the Mediterranean Sea up to Mersina."

Sir Henry McMahon, in his reply to the above, dated the 30th August, 1915, stated as follows:

"We have the honour to thank you for your frank expression of the sincerity of your feeling towards England. We rejoice that your Highness and your men are of one opinion that Arab interests are British interests and British, Arab. And in this intent we confirm to you the terms of Lord Kitchener's message, which reached you . . . in which our desire for the independence of the Arabs and the Arab countries . . . has been stated . . . As regards the question of boundaries, it would appear to be premature to consume our time in discussing such details in the heat of war and while in many portions of them the Turk is up till now in effective occupation."

Sherif Hussein, unwilling to leave the question of the frontiers in abeyance, in his letter of the 9th September, 1915, to Sir Henry McMahon, protested as follows:

"Nevertheless, Your Excellency will pardon me and permit me to say clearly that the coldness and hesitation which you have displayed in the question of the limits and boundaries, by saying that the discussion of these at present is of no use and is a loss of time, etc., might be taken to infer an estrangement or something of that sort."

Sir Henry McMahon, answered the above, on the 24th October, 1915, in which he wrote:

"I regret that you should have received from my last letter the impression that I regarded the question

of the boundaries with coldness and hesitation; such was not the case, but it appeared to me the moment had not arrived when they could be profitably discussed.

I have realized, however, from your last letter, that you regard this question as one of vital and urgent importance.

I have therefore lost no time informing the Government of Great Britain of the contents of your letter; and it is with great pleasure that I communicate to you on their behalf the following statement which I am confident, you will receive with satisfaction:

The districts of Mersina and Alexandretta and the portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo cannot be said to be purely Arab, and should be excluded from the proposed limits and boundaries. With the above modification, and without prejudice to our existing treaties with Arab chiefs, we accept these limits and boundaries, and in regard to those portions of the territories therein in which Great Britain is free to act without detriment to the interests of her ally, France, I am empowered in the name of the Government of Great Britain to give the following assurances and make the following reply to your letter:

Subject to the above modifications, Great Britain is prepared to recognize and support the independence of the Arabs within the territories included in the limits and boundaries proposed by the Sherif of Mecca. Great Britain will guarantee the Holy Places against all external aggression and will recognize their inviolability.

When the situation admits, Great Britain will give to the Arabs her advice and will assist them to establish what may appear to be the most suitable forms of government in those various territories."

This is not the place to go into all the detail of the correspondence, promises and counter-promises, but one thing seems clear, the people of the Near East expected to be an independent nation with their capital in Damascus and Emir Feisal son of Emir Hussein, as their ruler. Just how much the remarkable success of the campaign of Allenby in Palestine was due to Arab co-operation may be hard to estimate, but it is evident that much of it was due to the efforts of the Arabs on the east side of the Jordan which kept large forces of Turkish and German soldiers there and ultimately defeated them. Allenby himself said that their help was "invaluable."

The hopes of the young Arab movement were high, and while they had wanted an absolutely independent government, they were not unkindly disposed to an alliance with Great Britain.

It is exciting to read how Emir Feisal set to work to form his tribal Arabs into a unit; how supplied with British gold, and fired by his zeal for independence he used his great influence to bring to the aid of the Allies the hardy sons of the desert. For an interesting account of that adventure as well as for an understanding of the Arab side of the Arab-Jewish question, one should read "The Arab Awakening" by George Antonius. It is a scholarly, well documented book by one thoroughly familiar with Arabic, Arab history and literature, and the Arab people.

It follows that it was a dismayed then enraged Arab world that received the news of the Balfour Declaration on November 2, 1917, eighteen months after the outbreak of the Arab revolt. The Declaration reads:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

At that time there were only about 60,000 Jews in Palestine and to the Arabs it seemed like an added indignity to be referred to as "the existing non-Jewish communities." Neither was the war over, so that Great Britain was not actually in a position to dispose of Palestine unless she meant to regard it as a conquered nation rather than as an ally. Hussein and Feisal begged the perplexed Arabs to wait for a clarification of the Balfour Declaration and they were somewhat assured when David George Hogarth, a commander in the British army, scholar and archaeologist, was sent with a message from his

government that Jewish settlements in Palestine would be allowed only in so far as it would be consistent with the political and economic freedom of the Arab population. There is no indication of racial animosity at that time on the part of the Arabs; on the contrary there was a positive feeling of sympathy for oppressed Jews and willingness to give sanctuary to them provided it did not conflict with Arab political aspirations.

Syria

Since Arab hopes were tied up with all the Near East, we should probably see what happened in Syria as a help to understanding the impasse which seems to have resulted in Palestine.

Allenby pushed on in his brilliant campaign to Syria in full co-operation with the Arabs under Feisal. The latter entered Damascus with his victorious army and on October 3, 1918, his flag flew over the city. The great moment had arrived for the Arabs and an independent Arab Kingdom was to be set up.

But there were other forces at work. France coveted Syria because through it she would have another foothold in the Moslem world as well as be in a position to secure from Great Britain privileges of the Suez Canal, thus strengthening her place on the Mediterranean. The famous Sykes-Picot secret treaty had agreed to this and its disclosure by the Bolshe-

vik Government of Russia was another sad blow to the Arabs who were now so caught up in the Allied cause that they had no choice but to remain with it and hope that the outcome might be better than the situation indicated.

The outcome was that the Covenant of the League of Nations approved the signing of the mandates for Syria and Palestine to France and England, respectively. On April 24, 1920, at San Remo, France accepted the mandate for Syria and England for Palestine.

The desires of Britain and France had been met but their prestige had received a sad blow in the Near East. The discussions held at San Remo in April, 1920, in which disposition was made of Palestine and Syria constituted a breach of faith in the eyes of the Arabs whose blood and sacrifice had gone into an Allied victory.

France, however, felt that her sphere was decidedly restricted with Emir Feisal established in Damascus. Acts of hostility by small bands of Syrians against the Mandate gave the Commissioner an excuse to make certain demands upon Feisal. The Arab administration was asked to hand over the Rayyaq-Aleppo railway to French military control; to abolish conscription and reduce the army; to accept the mandate as dictated at the San Remo Conference; to adopt French currency; and to punish acts of hostility against the French.

These demands were strongly protested by Feisal and his government. The protests from Damascus and throughout Syria threatened the diminishing prestige of France which had taken so little part in the campaign. To regain it as well as to get rid of the irritation of the Damascus group, she issued an ultimatum to Feisal to accept their terms within four days. Feisal was quick to see that he had no recourse but to accept the terms, but he needed time to persuade the council and his people of the situation they were in and asked for, and was granted, two days longer. But the French Military government was putting up with no nonsense, time was precious to them. Feisal's acceptance was presented to the French representative in Damascus on the last day of grace and was sup-

posedly wired to Beirut. On the morning of the next day, French troops marched against Damascus because General Gourand said he had not received the wire. Again protests were wired from Damascus and the French were halted but new and harsher demands were made on Feisal to some of which he could not agree. On July 24, 1920, the French army was ordered to move on Damascus. Syrians fought to defend their city but the odds were heavily weighed against them, the odds of arms, men, and European diplomacy. That same day France with her mixed army of Senegalese, Algerian, and French troops took Damascus.

Feisal was later installed as King of Iraq under British protection but as long as he lived he worked for Arab freedom. It is estimated that about one-eighth of the population of Syria died as a result of the war, either in the army or due to the extreme suffering civilians endured. Famine stalked the land and accounted for 300,000 deaths. They knew the price of war. Syrian dreams, however, though suppressed, were not dead, as the history of Syria up to 1943 attests.

The Palestine Mandate

To return to Palestine. Britain maintained a military government there until she was officially given the mandate by the League. Soon after San Remo, the first High Commissioner, Sir Herbert Samuel, drove to his residence in Jerusalem in an armored car, through streets grimly silent, closed shops, amid an atmosphere of sullen hostility. He served for five years and it is a tribute to his wisdom and fairness as well as the good sportsmanship of the Arab people that his accomplishments were so great and an atmosphere of goodwill towards him prevailed.

But the Arab opposition to the Balfour Declaration still lived. Series outbreaks of rioting occurred in Jerusalem in April, 1920, and again in Jaffa in May, 1921. Three other outbreaks occurred between then and 1936, growing in violence and hatred and making settlement almost impossible.

According to the reports of the commissions studying the causes of the riots, the 1920 one was due to: "A feeling among the Arabs of discontent with, and hostility to, the Jews, due to political and economic causes, and connected with Jewish immigration, and with their conception of Zionist policy as derived from Jewish exponents." The root of the trouble they maintained was the Arab fear of a steady increase of Jewish immigration, which would ultimately tend to their political and economic subjection. The Arabs were aware that this prospect was definitely envisaged not only by Zionists of the "extremist" kind like Mr. Jabotinsky, but by more responsible representatives of Zionism, such as Dr. Eder, the acting chairman of the Zionist Commission, and in pursuit of it the Zionists, they believed, had undue influence over the Administration. Jewish immigration, moreover, was regarded by the Arabs as a cause of Arab unemployment. "The object of the modern Jewish pioneer in Palestine," it was said in a volume issued by the promoters of the Jewish Foundation Fund, "is to prepare room and work for the thousands and millions that wait outside." Finally, the Arabs had observed with dislike and disquiet the attitude and behaviour of many among the younger immigrants. It was natural enough that young Jews, escaped from the miseries and dangers of Eastern Europe, tasting freedom for the first time, feeling 'at home' at last in a land they claimed as theirs by right, should give rein to their high spirits, and freely reflect in dress and behaviour the unconventional standards of the younger post-war generation in other parts of the world; but it was no less natural that such conduct should be regarded with distaste, if not opprobrium, by Arabs trained in the stricter school of Islam. They detected, too, in some of those young newcomers an arrogance which seemed to suggest that they felt themselves to be members of a superior race, destined before long to be masters of the country."*

As the years passed the roots of the problem remained the same. The Arabs of Palestine maintained that they belonged to the body of Arab States which had been promised

*Palestine Royal Commission Report, 1937, pp. 51-52 from Haycraft report.

independence during the war, but Mr. Churchill said, "Palestine west of the Jordan was excluded from Sir H. McMahon's pledge," and as for the accusation that the British Government was not treating Palestine like the other Arab States, Mr. Churchill stoutly replied, "There is no question of treating the people of Palestine as less advanced than their neighbors in Iraq and Syria, but it is quite clear that the creation at this stage of a national government would preclude the fulfillment of the pledge made by the British Government to the Jewish people." The Arabs quite naturally drew the obvious conclusion from this remark that the Jewish National Home was the hindrance to their national hopes and desires.

While vigorous Arab protests were being sent to the League and the British Government, Zionism was going ahead with its program based on the promises they found inherent in the Balfour Declaration. From sixty-thousand Jews at the end of the war, today, the number is given as four-hundred-thousand. Immigration did not proceed very fast during the decade between 1920-1930. This may have been due to the facts that Jews hesitated to go there with such obvious Arab hostility to overcome, and the fact that they were not suffering too serious persecution in Europe. Certainly, the rise of Hitler in Germany with his Anti-Semitic program gave it great impetus in the first few years of his rule 1933-1936. As a result other serious disturbances occurred in Palestine in 1936 due to this increased immigration.

The Zionists came bringing great wealth, either their own or from the agencies set up to facilitate their settlement in the country. This land was to demonstrate what the Jewish people could do with their splendid abilities, social consciousness, and money. No one of them ever felt that a majority of the Jewish people could ever live there, but here was an opportunity for Nation. If the hopes they had entertained that they would be given right to Palestine rather than what they got—rights in Palestine—had been frustrated, they could look toward having a majority in Palestine reasonably soon and attain their desires that way. So they went to work buying land, mostly from absentee land-owners who were old beneficiaries of the days of the Turks, reclaiming lands, plant-

ing more citrus fruits, long famous products of the soil, building modern schools, hospitals and towns, and establishing industries. The majority were town people and not suited to agriculture or industrial life but there was money from abroad for all of their needs. Their culture was European, totally different from that of their Arab neighbors having come out of a modern, advanced European civilization. The vigor, enthusiasm, and assurance of this new life backed by wealth, the military power of Great Britain, and intense idealism was felt throughout the land. On Mount Scopus, a great university arose under the prophetic leadership of Dr. Magnus, an American Jew, and represents the finest flowering of the Zionist movement. Dr. Magnus himself is not a political Zionist. He is admired and respected by the Arab people who regard him as a great spiritual leader for his own people and friend of the Arabs as well.

The Arabs looked at this movement with misgivings, feeling its force but not yielding their own point. They were undoubtedly poor and backward but they yearned for a renaissance of their old culture and felt that they were trapped. Often they were looked down upon by the immigrants who scorned their way of life. Yet Sir John Hope Simpson in his *Palestine Report on Immigration, Land Settlement and Development* says this of the Arab farmer: "He is a competent and able agriculturist and there is little doubt that were he to be given the chance of learning better methods, and the capital which is a necessary preliminary to their employment, he would rapidly improve his position. A good deal of ridicule has been and is poured upon the nail-plough which he uses. In the stony country of the hills no other plough would be able to do the work at all. With regard to the use of that plough, Dr. Wilansky writes, 'It performs very slowly it is true, but thoroughly, all the functions for which a combination of modern machines is required—a plough, a roller, and a harrow. The ploughing of the fellaheen is above reproach. His field prepared for sowing is never inferior to that prepared by the most perfect implements, and sometimes it even surpasses all others. The defect is only in the slowness'."

During the years a great body of material has accumulated on the subject of how to reconcile the two alien civilizations

and social cultures, how to carry out the terms of the Balfour Declaration so that the two factions will be satisfied, how to break the seeming impasse. After an exhaustive survey of the situation the Royal Commission Report on the disturbances of 1936 makes the following observation and asks some questions. "The continued impact of a highly intelligent and enterprising race, backed by large financial resources, on a comparatively poor indigenous community, on a different cultural level, may produce in time serious reactions. Can it be the duty of the Mandatory or indeed is it in the interests of the National Home itself to allow immigrants to come into the country in large numbers without any regard to an increasing hostility which from time to time finds expression in violent disorder? The issue is quite plain and should be squarely faced by everyone concerned. Do the Jewish people really wish that Palestine should offer a refuge to the maximum number of Jews?"

In chapter twenty of the same Report a concise statement is made of the situation in 1937. Briefly, it indicates that under the stress of the World War the British Government made promises to the Arabs and Jews in order to obtain their support, and on the strength of these promises both parties formed certain expectations. It was hoped that the obligations undertaken towards Arabs and Jews would work out amicably in course of time owing to "the conciliatory effect on the Palestine Arabs of the material prosperity which Jewish immigration would bring to Palestine as a whole. That belief has not been justified, and we see no hope of its being justified in the future." However, Great Britain is responsible for the welfare of the country and it is up to her to do justice and make peace. Both people want the same thing but there is no common ground between them. The Arabs outnumber the Jews; they are Asiatic in character, the Jews European; they differ in religion and language; their cultural and social life, their ways of thought and conduct differ in the extreme; and each wants to revive its own traditions and historic past. This conflict was inherent in the situation from the beginning and has grown no better with the years. The Report anticipates an intensification rather than diminution of the problem as each community grows. The conflict though primarily political has in

it for the Arabs also the fear of economic subjection to the Jews. These observations and questions must be faced in any study of the problem.

A further complicating element in the situation is the fact that the Jewish people have no united program. The Zionists themselves are divided in their desires.

The Revisionists, led at first by Mr. Jabotinsky, now dead, frankly want a strong political home and a restatement of the terms of the Balfour Declaration. They want the ancient boundaries of Palestine restored so that the country east of the Jordan can be included in Palestine thus providing more land for the new immigrants.

Then there are the Zionists like Dr. Judah Magnus who want a religious and cultural home in Palestine and to live in the land with the present population on amicable terms and accept such part in affairs of the country as their position warrants.

In the Jewish world, as a whole, there are many who look with misgivings on a political Zionism which may jeopardize the rights of Jews in the countries where they have resided for hundreds of years and where they have won the rights of citizenship. It is evident to them that political Zionism can be maintained only by strong military forces and by dispossessing large groups of Arabs. They see that this use of force to maintain their ideals is inconsistent with the ethical sense of religious Zionism, and they have witnessed a growing resistance to them not only in Palestine but in the entire Arab World. That presents the most dangerous element in the situation, and has in it the seeds of future wars.

Many questions involving land, industry, education, and so on enter into the situation which cannot be treated in this small booklet. Perhaps, it is sufficient if we see why there is a problem and what is involved primarily in it, so that we can study the situation more understandingly.

No one can read the history of the Jews in Europe in the last fifteen years without feeling an intense sympathy for them

and desire to help them to a more secure and free future. Christian people cannot forget that their religion is founded on the Hebrew, something which constitutes a debt infinite and eternal. In the post-war era, we pray for a release from the type of diplomacy and political unrealism that has brought on this tragic condition of the world. We want to assure minorities of their place in the world as people. Can we help the Jewish people to a realization of the noblest aspects of Zionism, a Zionism not dependent on force and, as someone has said, "unholy politics," but on goodwill and justice? The Arab people are capable of the utmost generosity and to their everlasting credit have a better record of tolerance than their brothers of the West.

When our work was established in Ramallah there were very few Jews in Palestine and these maintained a separate existence as far as schools and villages were concerned. Ramallah was, as we have indicated before, in the center of a large Arab district so that our work naturally centered in the Arab population. We have a long history of friendship with them through more than seventy years of working with them for their country. We want for them, also, the realization of their highest aspirations. The problem of Palestine is one which Friends would pray could be settled by peaceful means. One wonders if the time is not ripe for all concerned to face the facts of the situation honestly and realistically in the light of the past twenty-five years and try to shape a policy for the future on them. The Arab people are capable of receiving oppressed Jews to their country if the fear of economic and political domination can be removed. Jewish cultural and religious hopes can be realized only in the happiest relations with the Arabs. Many Jewish leaders have expressed this and worked for it. It is a problem for Christians and Jews alike to solve—and its solution is rather a spiritual than a political one.

Facing the Future

No one knows what the future holds for Palestine. However, as we face the future, some facts must be kept in mind.

The Near East is awake and a vigorous nationalistic spirit abounds. Education is demanded by an increasingly large group of people so that every school in the country is filled to capacity. Magazines and radios keep the people informed on the news of the world, and newspapers are widely read. In many of the villages the old type of windowless houses are giving way to modern well-lighted and well-ventilated homes. Sanitation and health are concerns of the leaders in villages as never before. Farmers are eager to know how to improve the agricultural conditions of the country, their livestock, and orchards.

However, educational facilities as provided by the government are inadequate. Mission schools, British, American, French, Italian and others, still provide most of the higher education and are much needed to meet the great demands of the present. Many problems have to be overcome before the entire health needs of the people can be met.

Friends have splendid facilities for their two boarding schools in Ramallah. Most of the buildings are in good condition and the schools are well staffed. There are approximately twenty-two teachers, mostly Palestinian, and ten or twelve other workers at the schools. These schools should continue to serve the youth of Palestine for a long time to come.

We wish we could record as excellent a development of our village work program, but that, unfortunately, is the work which has suffered in the past fifteen or twenty years. From a time when we had eight village schools we have none today. We do have a Bible woman supported in part by the Board and in part by the Ramallah Monthly Meeting. We also sponsor a baby clinic in the village of Beit Ur as a memorial to Elihu Grant. This clinic is housed in a good stone building equipped by the government, and the salary of the nurse has been paid from funds collected by Dr. Grant for Syrian relief. Over one-hundred babies are on the register, over three-hundred visits of babies to the clinic are made each month, and the nurse makes over one-hundred-fifty visits to homes during this same period. It seems an especially beautiful work in a village not many miles from Bethlehem. But this is only a modest

beginning of the type of work we pray might be carried on after the war.

Since his death in 1943, friends of Elihu Grant, Syrian and American, have been interested in establishing a memorial fund so that his love for the people of Palestine may have a continuing expression. The American Friends Board of Missions has given its approval to this plan as a project to make life more livable and more worthwhile to a needy class of people.

The Syrian Relief Association of Boston, an organization consisting of loyal Americans of Syrian descent, is also actively collecting funds for a program of village welfare in Palestine and they have asked the Board to help them with this project. Individuals from Ramallah now living in the United States are also eager to do their part.



Beit Ur Clinic—Front View

We dream of a number of clinics like the one in Beit Ur. We also pray that we may be able to help with a literacy and better farms program. We pray that we might share with the people of Palestine some of the blessings which Christianity has brought to us. The Mission envisages this program radiating from Ramallah to many of the villages in the district, a

program which would be carried out largely by well-trained Palestinian teachers who would be part of the staff of the schools. We would like our older students to take as much part in it as their training and experience would make possible—and we should like all of them to live close to the work and thus develop a sense of responsibility for their own people. The reports from the field are unanimous in their agreement on this special development in the immediate future.

We know that Jesus loved people and lived close to them in body and spirit. He came to the people who dwelt in that Land many years ago—we pray that our Mission may never lose sight of his message: "I come that ye might have life and have it more abundantly."

List of Workers

The Ramallah Mission has been fortunate in having a large number of people who have given of themselves for a longer or shorter time, with no "official" status. It would be a big task to list them all. The following is the list of people who have gone out, for the most part under appointment for a special task or for a specific period of time.

Eli and Sybil Jones -----	May 1869
†Timothy Hussey and *†Anna Hussey -----	1889
	1894
	1896-1899
	1900
	1905
	1909-1910
*Charles M. Jones -----	1889
	1895
Hulda Leighton -----	1889-1895
Henrietta Johnson -----	1889-1893
Wilfred Rountree -----	1897-1902
Della Rountree -----	1897-1902
Elihu Grant -----	1901-1903
Almy Chase Grant -----	1901-1903
Rosa E. Lee -----	1903-1906
	1908-1911
	1919-1923
A. Edward Kelsey -----	1903-1907
(6 Months)	1908
	1913-1915
	1919-1927
	1939-1944
Mary M. Kelsey -----	1903-1907
Alice W. Jones -----	1906-1915
	1919-1929
	1939
Absolam Rosenberger -----	1909-1913
Florabel P. Rosenberger -----	1910-1913
Laura Gilchrist -----	1910-1911

Helen Crossman	1913
Edna Metcalf	1911-1912
Eunice D. Meader	1913-1915
Marion Jones Kelsey	1913-1915
	1919-1927
	1939-1944
Moses Bailey	1920-1921
Mabel G. Bailey (Six Months)	1920
Edna C. Haviland	1920-1927
Mildred White	1922
John J. Haramy	1921-1922
Ruth S. Haramy	1921-1922
A. Willard Jones	1922-1930
Christina H. Jones	1922-1930
James E. Sutton	1923-1935
Phyllis W. Sutton	1927-1935
Khalil Totah	1927
*Ermina Jones Totah	1927-1928
Katherine Haviland	1926-1935
Eva Marshall Totah	1929
Annice Carter	1929-1932
	1935
Alvano Goddard	1930-1931
W. Irving Kelsey	1932-1934
Anna T. Kelsey	1932-1934
Kermit Schoonover	1935-1938
Grace Schoonover	1935-1938
Elizabeth E. Haviland	1936-1937
Rolla Foley	1942

Short Term Workers

Marion Jones (Kelsey)	1911
†Morris Kimber	1924-1925
†Evangeline Kimber	1924-1925
†Ellen Winslow	1925-1926

Belva Newsom	1926-1927
Eva Rae Marshall	1927-1929
Clara Mary Newsom	1929-1934
Roscoe Stinetorf	1929-1930
Louise A. Stinetorf	1929-1930
Mary E. Roberts	1929-1930
Ruth Outland	1931-1933
Margaret Grant	1931-1932
Raymond Maxwell	1931-1932
Esther Strong	1931-1932
Sydney A. Hunt	1932-1933
Marian G. Lantz	1932-1933
Mary E. Mott	1932-1933
Howard Dyson	1933-1934
Oliver Eggleston	1933-1934
Elizabeth Macomber	1933-1934
Elizabeth Master	1933-1934
Nina Piper	1934-1935
Anna Naomi Binford	1936-1937
Wilbert Braxton	1935-1936
Irene Clay	1937-1938
Garnet Guild	1937
Lawrence Kirkpatrick	1937-1938
Nancy Parker	1937-1938
Laura E. Davis	1938
Elmore Lippert	1938-1940
William Watson	1939-1943
Rolla Foley	1939-1942

Under Appointment

James A. Coney
Elsie Coney

A. Willard Jones
Christina H. Jones

*Died on the field.

†Volunteer workers.

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RICHMOND, INDIANA

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